

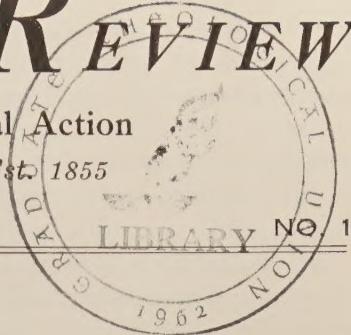
SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Official Organ of the Catholic Central Verein—Est. 1855

VOL. 52

APRIL 1959



Straw-man Issues

THE CHURCH IN CARICATURE

William Lawrence—Boston, Mass.

THE GULF THAT SEPARATES Catholics from those outside the Church in matters of faith and morals is, indeed, real and often manifestly significant both in depth and breadth. Encouragingly enough, some non-Catholics are launching worthwhile exploratory efforts to ascertain the true nature of this gulf. However, too many explorations by our Protestant, Jewish, and other friends neither reach nor even approach the real gulf of religious disunity because they have been intentionally or otherwise misguided toward the mirage of the straw-man issue.

To mistake the fictitious for the real is tragic; yet that is the situation in which many of our sincere non-Catholic acquaintances find themselves. "Issues" possessing no foundation in reality have clouded and continue to cloud the essential problems responsible for present-day religious divisions. These "issues," together with their resultant conflicts, uselessly divert the intellects of countless numbers—intellects which might otherwise be fruitfully engaged in grappling with the realities of essential religious variances. Instead, the minds of Protestants and others have to a large extent been battling straw men: a pitiable waste of energy.

The Making of a Straw-man

Straw men are easily constructed, especially Catholic straw men. One of the most ancient methods still in vogue is to attribute to the Church a position which she actually does not hold, and then to treat the fiction as fact. This procedure misleads the uninformed much too easily. Sometimes, but not always, the person constructing and criticizing a fictitious Catholic "position" or "attitude" is one and the same individual. The man responsible for misrepresenting Catholicism often

does so quite unintentionally, but occasionally he is the type who follows the best traditions of "apostles of discord."

Mr. Richard Schickel, a *Look* staff writer, is somewhat typical of those who may be classified as well-intentioned and inadvertent constructors of straw-man issues which may easily expand into divisive controversy. Not too long ago (20 September, 1958), he wrote a basically commendable article for *Look* entitled "Catholic Protestant Jew." His praiseworthy purpose was to indicate "the conflicts that divide us."

However, the *Look* writer's presentation contains certain inaccurate statements which at least implicitly possess all the necessary ingredients to produce a number of "issues" that actually do not exist. For example, the erroneous sentence occurs early in Mr. Schickel's story: "For a hundred years, Catholics courageously and steadfastly fought religion in the Protestant-dominated public schools, but lately they have been evincing concern over secularism in the schools."

By merely stating that Catholics had opposed "religion" in the public schools, Mr. Schickel unintentionally misleads the reader; even if he meant the Protestant religion—as may be inferred from "Protestant-dominated schools"—his sentence is still erroneous. His employment of the word "but" unavoidably connotes a contradiction or possibly some sinister inconsistency between the prior Catholic attitude of having "fought religion" in education, and the current concern about "secularism in the schools."

Such reporting could easily lead the uninformed to ask: "Are these incongruous Catholic attitudes to be explained as two phases of a clever, long-range program to ensure that Catholicism gains

v.52
1959

the 'upper hand' in public-school classrooms by first opposing religion in Protestant-controlled schools, but later, when the Protestant influence dwindles and Catholicism becomes powerful, to introduce exclusively the religion of Rome into public education under the pretext of combatting secularism?"

Mr. Schickel could have obviated all reasonable chance for misconceptions if he had described what Catholics "fought" in the past was not "religion" *per se*—not even the Protestant religion—in public schools, but rather the exclusive *procedure* within public education of teaching in a positive manner distinctively Protestant tenets to children of *all* faiths, even though those children and their parents *did not desire* such instruction. Prelates such as Bishop Kenrick of Philadelphia had no desire to eliminate any type of religion from the schools; the Bishop merely requested that Catholic children be allowed to absent themselves from Protestant religious indoctrination.

Now, as in the past—the laws and courts willing—most Catholics would like to see positive religion taught in the public educational system, and in a manner whereby qualified personnel of the various faiths instruct pupils affiliated with those respective faiths, provided that parental approval is secured in each case.

"Parochial" and "Private"

Another very misleading Schickel statement is that "Last year, for instance, a Connecticut state law was proposed to give individual communities the right to decide whether bus transportation should be extended to *parochial-school children*." (Italics added.) An Associated Press report of June 1, 1957, contains the accurate summary of the Connecticut bus law: "The measure provides that any town or city in Connecticut, if the voters dictate in a referendum, can provide bus service for *private non-profit schools*." (Italics added.) There happen to be many private schools in Connecticut other than the parochial variety. Mr. Schickel's inadequate account of the law easily creates the grossly erroneous impression that Catholic schools (or religious education in general, if we admit the broad sense of "parochial") received a special concession from the legislature not also afforded other private schools. If *Look* readers accept as valid and seriously reflect upon Mr. Schickel's interpretation, resultant suspicion is inevitable—suspicion supported by a straw-man premise.

In themselves, the inaccuracies cited above (and other errors in the *Look* article) may appear quite trivial; but the point is that such mistakes could be and *have been* very easily used as the basis for a "valid" major premise from which straw-man issues arise and subsequently assume significant proportions. The stage then is set for another series of "the conflicts that divide us," as reads the sub-title of Mr. Schickel's story.

In marked contrast to our *Look* friend, some individuals and organizations consistently appear to embrace wholeheartedly the age-old profession of fabricating fictitious issues about Catholics and their Church, and, therefore, adopt the puerile tactics of erstwhile "apostles of discord." I am thinking particularly of one energetic group, Protestants and Other Americans United (POAU), and of the organization's "Big Three": Mr. Glenn L. Archer, executive director; Rev. Mr. C. Stanley Lowell, associate director; and Mr. Paul Blanshard, special counsel.

A few pertinent remarks about Mr. Lowell are appropriate because he is the lesser known of the trio and ably represents his two co-workers in the field of clever production of issues which possess no real basis whatsoever.

A clever method by which to induce the public mind to accept fiction as fact (and vice versa) is to write an article, submit it to a relatively respectable periodical for publication, reprint the once-published article as a pamphlet, and advertise the fact that the pamphlet originally appeared in such and such magazine: the desired aura of prestige and objectivity now surrounds the pamphlet.

This superficial aura envelopes Mr. Lowell's POAU-distributed pamphlet *Rising Tempo of Rome's Demands*, inasmuch as it was "Reprinted from Christianity Today, Washington, D.C., January 7, 1957."

Mr. Lowell's POAU-endorsed tract is truly one of the most irresponsible literary products of our time: in less than 2,000 words he is able to insert adroitly, either implicitly or explicitly, a minimum of sixty gross errors, a feat which even rivals the efforts of Mr. Blanshard in his 1958 edition of *American Freedom and Catholic Power*. A nearly completed volume by me—concerning POAU and Catholic-orientated controversies of the past decade—validly documents the most glaring Lowell-POAU fabrications. However, a brief outline of just a few Lowell errors is appropriate for this article.

Out of Context

Within his opening paragraph the POAU associate director ominously asserts that since 1948 the Catholic Church in America has been "... devoted to destroying the principle of Church-State separation." To document this falsehood he twice quotes from a statement issued by the American hierarchy in 1948. For the sake of brevity I shall only discuss Mr. Lowell's first quotation, though his second citation is equally distorted. Our POAU official reports that the Bishops "... say plainly that 'Separation of Church and State has become the shibboleth of doctrinaire secularism.'" What the bishops actually affirmed was that "It would be an utter distortion of American history and law to make that practical policy [regarding religious freedom as expressed in the First Amendment] involve the indifference of religion and the exclusion of cooperation between religion and government implied in the term '*separation of Church and State*' as it has become the shibboleth of doctrinaire secularism.'" Italized portion is the section Mr. Lowell quotes.")

It is obvious that Mr. Lowell: 1. cites only a portion of a sentence without indicating that it is only a section; 2. omits two vital words from that section without so informing the reader; 3. omits two quotation marks found in the original; and unjustifiably capitalizes the first word to help create the false impression that the sentence fragment is a complete sentence.

In addition to all this, he surrounds the mangled fragment with a context which obviates any remaining chance for even a semi-accurate understanding. By this "scholarly" process, Mr. Lowell has transformed into an un-American declaration a sentence in which the Bishops were manifestly discussing an implication of the term "separation of Church and State" as it has become the shibboleth of doctrinaire secularism.

As any man who has attained a reasonable proficiency in reading can see, the Bishops were not criticizing the typically American sense of "separation of Church and State." If Mr. Lowell had cared to read the entire statement of the Hierarchy, he would have discovered that the Bishops explicitly held a position in direct contradiction to the one he reports: "We feel with deep conviction," assert the Bishops, "that for the sake of both good citizenship and religion there should be a reaffirmation of our original American tra-

dition of free co-operation between government and religious bodies—co-operation involving no special privilege to any group and no restriction on the religious liberty of any citizen." This is almost the exact language used by some of the foremost Protestant clergy earlier in 1948.

Catholics will immediately and correctly regard Mr. Lowell's assertions as pure drivel. But those who are unfamiliar with Catholicism will require, and should be offered, a refutation somewhat similar to the one I have outlined. Otherwise I fear that Mr. Lowell's pamphlet, which has a reported circulation of several hundred thousand, will seriously mislead many of our non-Catholic friends.

Effective Misrepresentation

Unfortunately, the POAU officer's tract quite favorably impressed its readers. Typical comments were: "One of the most important articles I have ever read. It should be published very widely"; "The most thorough analysis of the growing threat to religious freedom I have ever read." The most discouraging aspect of this is that it is directed toward an article replete with at least sixty straw men. These straw men alarm readers about a fictitious situation, and divert attention from the important task of rationally discussing the real distinctions which give rise to the "non" in non-Catholic.

The errors of Mr. Schickel and Rev. Mr. Lowell represent, so to speak, the two extremes of the straw-man spectrum, and between those extremes we find a multitude of other caricatures that are occasionally quite deliberately propagated. Those who are familiar with most Protestant publications, the bulk of agnostic literature, and certain portions of the secular press will admit that there is a host of straw men in circulation.

Usually, the problem of the straw-man issue is not best solved by ignoring the matter simply because one fears a reply might confer credence, honor or publicity on an issue. More often than not, silence is the straw-man's best friend. Nor is the problem in most cases sufficiently handled by simply stating that such "issues" are absurd, for the sincere among the misinformed will not be satisfied with that type of "refutation."

Some may remark that today's caricatures are really blessings in disguise inasmuch as distortions of Catholicism motivate many to investigate the sinister allegations made against the Church with

the result that people discover the truth and ultimately become Catholics. Such a phenomenon perhaps was prevalent in the last century. However, today's distortions are much more subtle and are couched in more reasonable language than erstwhile cries of "Scarlet Woman" and "Anti-Christ." Both in an absolute sense and in relation to the average person's intelligence, today's straw men are much more convincing.

Defense Must Combine With Offense

Others might observe that we should not concern ourselves with blowing over straw men because such tactics are defensive, whereas only positive approaches to non-Catholics should prevail. It is the old question of whether the best offense is a good defense or vice versa. The answer is to realize the need for both types of strategy. We cannot expect non-Catholics to be influenced by a positive presentation of Catholicism if the specific straw men are not first swept away. But merely removing false notions about the Church does little good if no positive information is given to fill the void.

Thus, a healthy combination of "defense" and "offense" is required. Of course, this method will necessitate a certain amount of controversy.

Controversy is not only necessitated but is essential and desirable if we are to rid ourselves of pernicious straw men in order to pave the way for a positive follow-up.

Professor James M. O'Neill is one distinguished writer who recognizes the value of controversy in combatting the fabrications which are presented as "Catholicism." Although his remarks are directed toward the role of the layman, Dr. O'Neill's advice might well include many of the clergy, especially some of those who hold responsible positions in the Catholic press. Dr. O'Neill accurately declares that "Catholics and others must give up the idea that there is anything wrong with controversy." Also, that "... the first step is to encourage the layman never to dodge an opportunity to answer a sincere question or an ignorant or dishonest attack... Let's have controversy— informed, courteous, but utterly frank, with names, dates, and accurate, documented quotations."

Unless Professor O'Neill's observation is followed to a much greater degree, the work of the Church in America will be significantly retarded by mere mirages—mirages which deceive the sincere, convince the ignorant, and delight the bigoted.

Tocqueville in America

DEMOCRACY'S YOUTHFUL PROPHET

Liam Brophy, Ph.D.—Dublin, Ireland

OF THE WRITING of books on the correlated themes of America and Democracy there seems to be no end. But the fairest and finest analysis of both was written by a young man who was by nature and inclination alien to both, and who died a century ago—Alexis Charles Henri Maurice Clerel de Tocqueville. His *Democracy in America*, which appeared as long ago as 1835, is a masterpiece of acute and detailed observation, intuitive perception, reasoned analysis and prophetic vision. When we recall that just then America was full of the radiant optimism of the Jacksonian revolution, which regarded Democracy as of almost divine perfection, and that the old monarchical order in Europe was yielding place very uneasily to the new democratic order, we

marvel that a young man of twenty-six should not merely have made a very accurate observation of the basic principles of Democracy, but should have forecast their evolution and influence on events with such precision.

The Tocqueville family suffered in the transition from the old order to the new. It was of Norman origin and regarded itself as among the *petite noblesse*. Alexis' maternal grandfather and an aunt were guillotined by the revolutionary mobs. It was not until after the downfall of Napoleon that his father returned to public life which culminated in his promotion to the Court of Versailles and a peerage. Alexis received his early education from the family tutor, the Abbé Lesueur. After legal studies at Paris he was ap-

inted as *juge auditeur* in the court at Versailles. There he met Gustave de Beaumont, his future collaborator and closest friend. Both young men were attracted to Liberalism, and Alexis' faith became weakened, though there seems to be no evidence that he ever entirely abandoned it.

Their growing interest in Liberalism turned their minds away from law to politics. France was still in a state of tension between the mortally wounded aristocratic order and the slowly emerging democratic one. Tocqueville clearly saw that, if France was to have its much-needed stability and order, it was necessary that all classes of people should co-operate in establishing an efficient and flexible democracy. He planned to write a book proving that Democracy was the specific cure for the debilitated state of Europe in general and France in particular. For this it would be necessary to study Democracy in action. So his thoughts naturally turned to America.

A change in the fortunes of Tocqueville and Beaumont confirmed them in their resolve to visit America. The Bourbon dynasty fell in the July revolution of 1830. After much hesitation the young men took the oath of allegiance to the government of Louis Philippe, but they felt entirely out of sympathy with the new government. It happened that prison reform was then being mooted in France; so they asked their superiors for leave of absence to study prison systems in America, where many humanitarian reforms had been made. After many delays and obstructions from officialdom, the Minister for Justice consented to their proposal on condition that they pay their own expenses on their eighteen-month leave of absence. Their families and sympathizers came forward with the money for what was to prove one of the most fruitful voyages ever undertaken by an European to the American scene.

Before they departed for America, the young observers had decided to write a book on political Democracy jointly. Later, however, they agreed to write individually of their experiences in America. Beaumont was keenly interested in the position of Indians and Negroes here, and resolved to devote his time to observing their ways of life and the whole problem of race relations in the U. S. Possibly with Chateaubriand's example in mind, he cast his observations and reflections in the form of a novel entitled, *Marie, ou l'esclavage aux Etats-Unis*. It was decided by happy mutual agreement that Tocqueville should concentrate on the original theme of *Democracy in America*.

American Journey

The eager travelers set off in 1831. A detailed account of their voyage and *itinerarium* will be found in Prof. G. W. Pierson's book, *Tocqueville and Beaumont in America* (New York; Oxford, 1938). With unflagging enthusiasm and energy they visited all the important prisons in the U. S. Tocqueville in particular made careful examination of their inmates' conditions, and especially of the effects of punishment on their conduct. He questioned not only the inmates themselves but the officials and all concerned in prison administration. The findings of these investigations, all carefully documented, with a wealth of detail which was never allowed to obscure the primal need for mercy, was published in Paris in 1833 under the title, *Du Système pénitentiaire aux États-Unis et son application en France*. It became the basis of prison reform in France for many years.

The Prison System Examined

The debt of official duty having been well and faithfully discharged, the young men set to their main task—the analysis of Democracy in action as a working principle of society and government. As in his examinations of the prison systems, so in his analysis of Democracy, Tocqueville sought to delve below the surface of appearances for inner meanings and motivations. He set a very high standard for all future commentators which, unhappily, has not always been followed. There was nothing facile or superficial in Tocqueville's method of observation and comment. He cited an almost unbelievable range of printed sources to indicate the extent of his enquiry in the field of documentation. Nor was he satisfied with mere second-hand knowledge, however well authenticated. He interviewed a veritable army of American citizens from every section of the community, and was an indefatigable writer of notes and memoranda, all of which he gathered together with sedulous care to be sifted and sorted later.

Tocqueville was also a model of intellectual honesty and integrity of purpose. He had come to America full of zeal for Democracy, expecting to find in the working model the promise of a great era of liberty and equality, of justice, tolerance and creative energy. He found instead the threat of the tyranny of the masses, of mob-rule and the vulgarization of the arts. He recorded

his findings and prophecies with honest, if disturbing, zeal for truth.

The French government, however, did not appreciate the genius and energy of its employees. They were recalled from America earlier than had been stipulated, and the Minister of Justice refused to receive them or accept their report. For his refusal to allow politics to triumph over justice Beaumont was dismissed from his post, and, at the same time, Tocqueville resigned his. As events later proved, this official pettiness served the two writers and France very well. They were now free to devote themselves to the real business of their lives. They completed the prison reports and each then set to work to write his own book based on their experiences in America.

The Publication of "Democracy in America"

With characteristic zeal and tenacity Tocqueville re-examined his voluminous material and employed two young Americans, Francis Lippitt and Theodore Sedgewick, in translating and selecting all relevant documents. The first part of *Democracy in America* was published in January, 1835. The second part, which is the more philosophical and interesting, was published in 1840. In the first part Tocqueville dealt with specific aspects of politics and government. He dwelt more fully on the workings of federal and local governments than of state governments, and rightly saw in local government the fount and origin of self-government in the democratic sense. Here also he examined the principle of rule of law, the effects of central administration on the citizens' interest in their government, the relation of religion to democracy, and the future prospects of the three chief races in America. Here, too, he confronts the phantom which haunted his mind—the tyranny of the majority. The first part of Democracy, in brief, is a comprehensive report on the functioning of democratic institutions in America of the 1830's.

Admirable as the first part of *Democracy* is, the second part is more interesting, even fascinating. Many of its prophecies have been fulfilled with the passing century, and its wide application of the general principles observed by the author have a most vital urgency, not for America alone, but for all the free world, Prof. Pierson states quite frankly that it "ranks even among the greatest of social philosophies from Aristotle to Pareto; as a reasoned and objective appraisal of the democratic way of life it is unsurpassed."

The Haunting Fear

In the two chapters of *Democracy*, entitled "What sort of despotism have democratic nations to fear?" Tocqueville confronts the spectre which has haunted all lovers of democracy from the time of Stuart Mill and Edmund Burke. In spite of the arbitrariness and brutality of ancient forms of tyranny, wrote Tocqueville, there was little evidence of totalitarianism, due mainly to the lack of coordination over vast areas. Of the early tyrants, he observed, "their tyranny rested heavily on a few but did not extend to a great number; it was focused on a few main objects and neglected the rest; it was violent but limited in scope. It seems to me that if despotism were to be established among the democratic nations of our days, it would have different characteristics: it would be more extensive and more mild; it would degrade men without tormenting them."

He declared that since the coming tyranny was new, there was no name for it. Quite recently Salvador de Madariaga christened it *laocracy*, the rule of *laos*, the crowd, instead of *demos*, the people. Tocqueville foresaw that liberty and equality were incompatible, and that the principle of equality would in time, lead to State paternalism. The new tyranny, he said, might be set up "in the shadow of the sovereignty of the people" the more subtly to deceive. The masses would end in delivering themselves over to men who would sustain the illusion that the people were being ruled by themselves instead of by political opportunists.

Towards the Welfare State

Tocqueville gave this picture of a nominally democratic people which had sold its liberty for a mess of pottage of pleasure and security. It is an extraordinary forecast of the Welfare State and milder forms of totalitarianism:

"Above this race of men (the 'like and equal' members of the mass) stands an immense and tutelary power, which takes upon itself alone to secure their gratification, and to watch over their fate. That power is absolute, minute, regular, provident and mild. It would be like the authority of a parent, if, like that authority, its aim was to prepare men for manhood; but it seeks, on the contrary, to keep them in perpetual childhood; it is well content that the people should rejoice provided they think of nothing but rejoicing. For

their happiness such a government willingly labors, but it chooses to be the sole agent and biter of that happiness: it provides for their security, foresees and supplies their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, regulates the descent of property, and subdivides their inheritance —what remains but to spare them all the care of thinking and all the trouble of living?"

Sovietism Foretold

Democracy, in America at least, has been spared some of the grimmer prophecies of Tocqueville. The pathetic examples of Socialism in Europe have not been lost on the American people. Nevertheless, the tendencies indicated by Tocqueville still exist. The germs of despotism are still in the air. The health of the nation demands that they be kept under control. In one respect Tocqueville's prophecies have been verified in a most remarkable way, all the more remarkable when we recall they were written over a century ago when Russia was still very much a backward nation which entered little into the calculations of historians. In a letter dated 1855, quoted in his memoirs which were published in Boston in 1862, Tocqueville wrote: "I think that Russia is a great danger to Europe. I think so more strongly because I have had peculiar opportunities of studying the real sources of her power, and because I believe these sources to be permanent, and entirely beyond the reach of foreign attack (I have not the time to tell you why). But I am deeply convinced that it is not by taking from her a town, or even a province, nor by diplomatic precautions, still less by placing sentinels along her frontier, that the Western Powers will permanently stop her progress.

"A temporary bulwark may be raised against her, but a mere accident may destroy it, or a change of alliance or of domestic policy may render it useless.

"I am convinced that Russia can be stopped only by raising before her powers created by the hatred which she inspires, whose vital and constant interest it shall be to keep themselves united, and to keep her in. In other words, by the resurrection of Poland, and by the reanimation of Turkey.

"I do not believe that either of these means can now be adopted. The detestable jealousies and ambitions of the European nations resemble,

as you say in your letter, nothing better than the quarrels of the Greeks in the face of Philip. Not one will sacrifice her passions or her objects."

The need to "contain" Russia is obviously more important than it was in 1855. So also is the need for unity among the European nations and for the suppression of old national rivalries and jealousies in face of the Macedonian menace of Moscow.

Tocqueville's *Democracy* was hailed by the English Liberals and the author was invited to England. He accepted the invitation and married an English lady during his stay. Political honors came slowly to him in France after his fame had been echoed by the Liberals throughout Europe. He sat for several years in the Chamber of Deputies, and was Minister for Foreign Affairs for the space of a few months. A score of years after the publication of his *opus magnum* he published another book, *L'Ancien régime et la révolution*, which also enjoyed immediate and wide success.

The strain of political life and authorship resulted in the bursting of a blood vessel in 1858. He was ordered to take a long vacation and retired to Cannes where he died on April 16, 1859. Whenever American statesmen and politicians, and those whose duty it is to help them steer the course of the great nation through the troubled waters of turbulent human history, wish to check their course, and whenever the citizens of America come to examine their consciences politically and socially, they must take as their guide and goal the remarkable masterpiece written by a young Frenchman in his twenties over a hundred years ago. They will find the lofty ideals of Democracy therein, and they will also find carefully charted the dangers that lie in its course, and wherein they have deflected from that course.

We have been rearing children who have never been trained to obey their elders. Children are not born civilized. They have to be civilized by the exercise of authority, requiring them to do this and to refrain from that. But the trend of child training has been against the cultivation of restraint, moderation and self-discipline. An uninhibited society is a barbarous society; an uninhibited personality is crazy. (*The Monitor*, February 20)

Peter Cahensly and Cahenslyism

HIS NAME HAS BEEN MISAPPLIED

Walter Wagner, O.F.M. Cap.—Huntington, Ind.

THE YEAR 1871 MARKED the establishment of German Empire, with Prince Otto von Bismarck as chancellor. Up to this time about eighty per cent of the German population was composed of small landowners, farmhands, domestic hand workers and small shop owners. The new regime concentrated its efforts on establishing a military-industrial society which made it impossible for the small business man to compete with the large industries. Added to this was the Kulturkampf, a religious persecution, which sought to abolish all differences among the states of Germany. The persecution reached its peak with the May Laws, which practically cut the German Catholics off from Rome, abolished religious orders and fined all the Bishops who resisted. Typical of the German Catholic reaction was this remark by a farm tenant:

My landlord gave us free lodging and 23-24 pfennig a day for wages. For this my whole family had to labor on Sundays as well as weekdays. We were obliged to do our own chores during free hours and on Sunday afternoons. If we asked permission to go to Church on Sunday, then the man abused us... every time and said: "You won't always need to be running after the priest if you find yourselves in the alms house." And so I am going to America. My acquaintances write from there that they have such good conditions, and on Sundays as many as wish to may go to Church. My children shall not imitate my slavery.¹⁾

Thus the stage was set for the lifetime work of Peter Cahensly: Helping the emigrants by means of the St. Raphaelsverein, a society which looked after the spiritual and material needs of the people, before leaving Germany, while on the ships and after arriving in the United States. Unwittingly, his name was given to what some called a movement to establish a German national Church in this country.

¹⁾ Colman Barry, *The Catholic Church and German Americans*, Milwaukee, Bruce, 1952, p. 7.

Peter Cahensly writes: "At the beginning of the sixties I went to the great port of Havre, on the northwest coast of France. There the thousands of German emigrants whom I saw boarding ships for America roused my interest. For these people, after riding in trains for several days in most uncomfortable positions, were completely exhausted when they reached this strange city whose language they did not know and thus were at the mercy of ordinary servants, hotel keepers and agents who dealt with emigrants as a business."²⁾ He goes on to say that the spiritual affairs of the German emigrants were completely neglected in the French city. Around this time Fr. Lambert Rethmann, a member of the Picpus Fathers, began giving the emigrants material and spiritual aid.

Dangers to Soul and Body

Cahensly boarded many of the ships which were leaving Havre and investigated the conditions under which these poor people had to travel. He also traveled to America on one of these sailing ships and found out, firsthand, the terrible dangers to soul and body these Germans were subjected to. All those who give reports about the conditions they discovered on these boats, say that they could hardly believe what they had seen. The emigrants traveled in the steerage of the boat, every available corner of space being utilized. Boards were placed in double rows for beds. In general, they were often treated like cattle being shipped across the ocean, and consequently acted like cattle in some instances.

Encouraged by Fr. Rethmann and Mother Francis Schervier (the Superior of the Sisters of the Poor of St. Francis, who had also seen the terrible conditions on a visitation trip to the United States), Peter Cahensly attended the Meeting of Catholic Societies at Trier in the year 1865.* Cahensly and Fr. Rethmann formulated three resolutions which were approved by the general meet-

²⁾ John Lenhart, O.F.M., Cap., "Origin of the St. Raphael's Verein," *Social Justice Review*, Vol. 36, December 1943, p. 282.

* Cahensly's address to the meeting at Trier is published in this issue of *SJR*, p. 22 ff.

The main points of the resolutions were these: 1. The government officials of the eminent ports of Hamburg, Bremen, Antwerp and Havre should be asked to see to it that separate quarters be provided for men and women on the ships; 2. the officials in Antwerp should be concerted to stamp out the abuses concerning the spiritual condition of emigrants at that port; 3. the St. Vincent de Paul Society should be concerted in New York, especially, to seek their aid for the immigrants. As a result of putting these proposals into action, some change for the better was brought about in the state of affairs. In some cases, however, appeals fell upon deaf ears. An appeal was made to the Archbishops in America as a result of a proposal approved by the General Meeting of Catholic Societies at Innsbruck in 1867. No reply was received. However, the German Roman Catholic Central Verein discussed the matter at its meeting in New York the following year. A committee of five was appointed to look into the spiritual care of the immigrants and when Joseph Koeble of the Central Verein attended the meeting of the German Catholic Societies at Bamberg, Germany, a few months later, his report stated that "the committee would direct servants, Catholic girls and young men who wished to see a priest, to the proper address; would advise them how to make a respectable living; would have at least one member on hand every time a ship landed, to receive the immigrants, assist them by word and deed, help them to secure employment, and finally, watch over them and safeguard them against dangers to faith and morals."³⁾

The St. Raphael's Society

At the aforementioned meeting, Cahensly proposed the establishment of special missions at the ports of Bremen and Hamburg. In order to collect funds a new society of St. Raphael the Archangel was to be established. The meeting rejected the proposal because it did not want to multiply societies. However, in 1871, because funds were urgently needed to carry on the work of helping the emigrants, the Society was founded. The statutes begin as follows: "Under the patronage of St. Raphael, the society seeks to care for migrants, particularly to serve their religious and moral needs, and hopes to erect chapels at the migration ports. The members of the society

will co-operate in accomplishing these objectives by prayer and the contribution of money."⁴⁾ The tremendous amount of good done by the society can be seen from the fact that "from 1889 to Nov. 1, 1908, 51,719 immigrants were cared for by the St. Raphael Society."⁵⁾ Nor was it an ephemeral undertaking, for today "the St. Raphael Society has its agents at Bremen, Hamburg, Rotterdam, Antwerp, Havre, Liverpool and London, representatives in every diocese in Germany, and correspondents in all the large cities of the United States and South America."⁶⁾

In 1890 it was decided that all the St. Raphael Societies should have a general meeting at Lucerne, Switzerland, in order to discuss common problems and to ask the older societies to help the new ones. No one who came to this gathering had any idea of the bitter controversy the meeting was to cause. As always, the representatives were consumed with great zeal for improving the lot of the German emigrating to the United States. Consequently, they drew up a memorial of eight recommendations to be sent to the Holy See. It was unanimously approved by all and signed by fifty-one representatives. Cahensly submitted the memorial to Leo XIII. The main theme was that the St. Raphael's Society desired to have the German immigrants ministered to in the German language because of the great losses being suffered by the Church due to the fact that the immigrants could not understand English which was used in the U. S. as the national language. The memorandum proposed German parishes with German pastors, German Bishops, parochial schools, equal rights for foreign and native priests, and the promotion of Catholic societies.

Mistakes of Policy

The intentions of the Lucerne representatives were the best; but their proposals were somewhat extreme. There was also a mistake in policy in that they failed to consult the American Bishops before the meeting. Also, no American was present at the meeting. No one seems to know the reason for this procedure. Had the Lucerne delegates known the exact state of affairs in this country, they would not have taken such a drastic move. Some Bishops of the United States, especially Bishop Ireland of St. Paul, were angered

⁴⁾ *Ibid.*, February 1944, p. 355.

⁵⁾ Thomas Meehan, "Emigrant Aid Societies," Catholic Encyclopedia, p. 403.

⁶⁾ *Ibid.*, p. 404.

because the Lucerne Memorial stated that "the losses which the Church contracted in the United States of North America numbered more than ten million souls."⁷⁾

Another thorn in the side of the American Hierarchy was the seventh recommendation which reads: "It seems very desirable that the Catholics of each nationality, wherever it is deemed possible, have in the episcopacy of the country where they immigrate several Bishops who are of the same origin. It seems that in this way the organization of the Church would be perfect; for in the assemblies of the Bishops, every immigrant race would be represented, and its interests and needs would be protected."⁸⁾ Many in America looked upon this as an attempt to keep the Germans from becoming true Americans. Hence, anything that smacked of this tendency was called Cahenslyism, because Cahensly, as representative of the St. Raphael's Society, had presented these proposals to the Pope.

The battle over Cahenslyism raged fast and furious between the German and Irish Bishops of this country. It was not until the Pope's appointment of an apostolic delegate to the United States and his Brief, *Testem Benevolentiae*, that the controversy began to decline. Cardinal Gibbons said: "Cahenslyism was, perhaps, the most serious danger which has ever threatened the progress of the Catholic Church in this country."⁹⁾

Wrong Motives Imputed

Had the St. Raphael Society asked the advice of the American Bishops in the beginning, the controversy might never have begun. However, once the Lucerne Memorial was drawn up and presented to the Pope, it was largely the imprudent statements of newspapers and magazines, rash judgements on the part of many, and ill-founded prejudice that gave the turmoil a start and helped it develop such tremendous scope. The zeal of the St. Raphael Society to help the immigrants spiritually was distorted and blown up into a desire for a national German Church with the eventual objective of setting up a Prussian state in this country. The last accusation was brought forth because Cahensly was a member of the Prussian House of Representatives. However, an examination of his political record shows that

his main concern had been the well-being of the emigrants and in some cases he even opposed the policy of the regime. Nowhere is there any indication of a tendency to promote Prussian political power in this country.

In the controversy the middle of the road was not traveled. On one side there were those who fought for the retention of the German language and customs, and on the other those who felt that the English language and American way of life should be immediately imposed on the immigrants. All grievances and disagreements were finally dissipated as the Germans, slowly but surely, made the complete adjustment to life in the New World. This was inevitable. In order to get along in this country they had to learn English; but this could not be done overnight. One proposal of the Lucerne Memorial was finally adopted by the American Hierarchy: the establishment of parochial schools—those institutions so dear to us Catholics today.

Not very much has been written about Cahenslyism until recently. If it is mentioned in books, it usually takes on the aspect of a bad dream which scared the wits out of the American people, almost dividing the country into warring camps. Hence, the name "Cahensly" usually leaves a bad taste in people's mouths. Like anyone else in similar circumstances, Cahensly made some mistakes. But we must never overlook the fact that he devoted sixty years of his life to the poor. The St. Raphael Societies existing today are a tribute to his great zeal. Although Leo XIII did not take action on the Lucerne Memorial proposals, but let matters take their course, his action was not in disapproval of Cahensly's work. During an audience in 1901, Leo called Cahensly's apostolate a great work. He added: "Your work is good if you rescue the souls of others. It is a pledge of your eternal salvation."¹⁰⁾ After an audience with the successor of Leo XIII, Pope St. Pius X, the reigning Pontiff presented Peter Cahensly with a picture of himself under which were written the words: "To our beloved sons, the President, Directors and Members of the St. Raphael Societies, who work for the protection of emigrants from lands to America, best wishes from our soul. We bestow upon you from our heart the apostolic blessing as reward for your labors and for future accomplishment."¹¹⁾

⁷ Barry, *op. cit.*, p. 313.
⁸ *Ibid.*, p. 314.

⁹ Allen Will, *Life of Cardinal Gibbons*, New York, John Murphy Co., 1911, Vol. 1, p. 540.

¹⁰) Barry, *op. cit.*, p. 264.
¹¹) *Ibid.*, p. 264.

Warder's Review

Presidential Qualifications

SENATOR JOHN KENNEDY'S explosive statements in *Look* magazine of March 3, relative to his Catholic religion and his oath of office, his interpretation of the First Amendment, his views on the appointment of an ambassador to the Vatican, and his opposition to "the Federal Government's extending support to sustain any Church or its schools," have drawn down on the head of the youthful presidential aspirant a torrent of opposition from the Catholic press. The stand of the press, as far as could be immediately determined, was nearly unanimous.

To say the least, Senator Kennedy's statements were unfortunate. They can only serve to create more confusion where far too much confusion and misunderstanding already exist. As to the Senator himself, it is quite likely that his chances for the nomination have been seriously hurt. Evidently he has alienated many who would otherwise have supported him. On the other hand, he is still a Catholic and may remain a prospect in the eyes of those who believe that Catholic religion and the presidency are incompatible.

It is unfortunate that the religious test should be applied at all. As Father McKeon reminds us in *The Catholic Sun* of March 5: "Our wise forefathers, not television panelists, settled that issue once and for all in Article Six of the United States Constitution wherein we read: No religious test shall ever be required as a qualification to any office or public trust under the United States."

It is particularly unfortunate that the religious issue should assume such prominence in these days of unparalleled crisis when the nation's very existence is in jeopardy. Let us hope that both major political parties will be guided in their selection of candidates by the known qualifications of the men chosen. And by qualifications we mean the ability to lead this nation in its present difficult role as leader of the free world. When the religious issue is injected, it is likely that other factors are lost sight of. Perhaps Senator Kennedy has rare executive ability and other assets that would make him a good president. Or, perhaps he may reveal himself as glaringly incompetent for this high office. In

any event, the American public will have little or no chance to reach a mature decision on Kennedy's capabilities if the spotlight is focused exclusively on his religion.

Political parties in our country usually select their candidates on the basis of their ability to attract votes. Popularity is the prime requisite. Can we afford such shallow partisanship in these times? Must we not rather take a broader view and make a sincere effort to place the man in office who gives evidence that he best qualifies for it? The St. Louis *Post-Dispatch* of March 1 states the case very clearly in its lead editorial when it says:

"Attractive personality traits are, of course, assets for a candidate; but the awesome requirements of the presidency in 1960 and beyond demand far more. The low state of our national fortunes at the moment makes it emphatically clear that effective leadership of the free world cannot be delegated, cannot be parcelled out, cannot be a part-time job, and cannot be achieved by personal popularity."

"The traits of character which may make a candidate a favorite son at the polls are not the same as those which can make him an effective president at this time of world crisis. It will be the task of both party conventions to nominate, not 'somebody who can win,' but somebody who can master the greatest office on earth and rally the free world for a fateful contest with Communism."

Well said. The demands of the presidency of the United States were never greater. The welfare not only of our country but of the entire free world demands that the electorate of our country make a judicious choice in 1960. But first the delegates to the party conventions will have to give the people the candidates from whom they can make such a choice. The democratic process is in for a real test. It had better not fail.

Totalitarianism carries in its entrails the seeds of self-destruction—because man remains man, a creature created in the image of God. (Erik von Kuehnelt-Leddin)

Foreign Aid—Do We Know How to Give It?

WE RECENTLY RECEIVED a letter from a missionary friend in the Far East in which the following disturbing information is given:

"There seems to be plenty room for Communism here and in Asia generally. After all, Communism is sort of scavenger, thriving on the corruption of people and governments. Things are bad here and in many other nearby countries. The people are willing to try anything as a change to get rid of exacting regimes. They figure things can't get much worse. And the U. S., by the way, is often blamed, or at least considered stupid, for supporting these huge 'give-away programs' with no strings attached. An organized and dedicated bunch like the Communists can step right in when the time is ripe and be welcomed with open arms. The U. S. could do tremendous good with one per cent of the money now being spent, if it were supervised by a few dozen men of ordinary intelligence and integrity.

"For almost two years, the U. S. has been constructing a base here for some out-dated missiles. Millions of dollars have been poured in, many young G.I.'s literally ruined by their stay here, and much ill-will created. The base is not finished and never will be. The engineers are leaving next week. As a small example of their efficiency, they put up long prefabricated huts as living quarters. It costs \$10,000 to put up the bare shell for one such metal hut. Hiring local men and using local materials, with good local supervision, the same amount can erect a huge three-story brick building, complete with plumbing, electricity, etc."

Foreign aid as distributed by the U. S. today represents a far-flung program of vast proportions. Admittedly it cannot be administered with the efficiency of a normal business venture. Yet there is no reason to tolerate what seems to be wholesale mismanagement and apparently deliberate waste, a single small instance of which is cited in the letter just quoted. President Eisenhower and Congress are in present disagreement on the question of increased foreign aid—whether the increase should be in favor of military or economic assistance. Both kinds of aid are undoubtedly necessary for the security of the nations helped as well as for our own. However this

disagreement on the two kinds of foreign aid is finally resolved, the taxpayers of this country will derive more satisfaction from knowing that their money is being spent in foreign countries with at least a semblance of judgment and economy. Equally as important as how much is being spent is the question of how the expenditures are being managed.

Let It be Tested

ONE OF THE CONDITIONS which the West has been insisting on in the solution of the problem of a divided Germany—a solution which has lately been soft-pedaled in an effort toward a rapprochement with the Soviets—is the holding of free elections in East Germany. If the Communists can give any substance to their loud claims of being a "people's movement," they should logically welcome a popular vote. But they will have no part of a free election—for reasons known as well to them as to the free world. Their inconsistency should not pass without repeated challenge. The Soviet dilemma is well stated by *The Tablet of London* (Jan. 31) as follows:

"It is rather surprising how both the Russian and the American statesmen agree in describing the future of Germany as the key to future relations, since the cold war goes on all over the world, and would still be with us even if, as seems so totally unlikely, some way was found of ending the tension over divided Germany.

"Talking to the West German Ambassador in Moscow, Herr Kroll, M. Khrushchev was made to fall back on the blunt assertion that he simply does not believe that Dr. Adenauer represents the East Germans as well as the West Germans. This is a question of fact which can very easily be ascertained, and it is where the Soviet leaders are on the weakest ground. They continually invoke the notion of the people, in People's Courts and the rest of it. But even if they were known to exclude from their East German electorate all the bourgeois, a working-class vote would mark the end of the East German Communist State. Let it be tested."

"By re-evoking the past we sanctify the present and prepare for the future." (Pope John XXIII)

Contemporary Opinion

THE ENORMOUS SUCCESS of the international Communist conspiracy has been due not to the number of Communist Party members it has won, but to the large numbers of collaborationists—those who are willing to work with or for the Communists, perhaps even while loudly mouthing their opposition to Communism. Collaborationists have been conspicuous in education, communications, government and business. (Card. Mindszenty Foundation Release, March 10)

When Christianity established itself in the West, the pedagogue's position became even more enviable. Christ, the Word of the Father, sent by the Father of man to be man's only true pedagogue, was the exemplar or model of all teachers. Since the Christian faith was shared in peace and love by all, religious and secular truth went hand in hand.

Since the fifteenth century a disunited Christendom has inflicted harsh penalties upon education and its essential formative role. In order to preserve the smooth functioning of their social, economic and political make-up, states have seen fit to legislate their cultural, religious heritage out of the schools. It would not do to have teachers offending the varying religious sensibilities of the nation's youth by advocating their own "brand" of Christianity.

The public school, therefore, became strictly secular. It could hardly advocate respect any longer even for an "interdenominational" Christ lest it offend the non-Christians of the nation. The Bible became not the source of God's personal contact with men through His Son, but a source book of morality with no pedagogue.

The result of this cutting away the mind from the soul, so to speak, is growing more and more obvious. Strictly secular education has produced a foreboding change in our society. Though still nominally Christian, we no longer possess the idealism that only active religious faith can beget in man. At least we no longer have a common source of idealism that will enable us to judge the real value of the goals we seek in terms of our final destiny.

The Prairie Messenger, Feb. 26

The American constitution is a bad instrument for American policy in the present age. It was never envisaged that the Secretary of State would have so very much to do, because it was never envisaged that the United States would become the leading Power in the world. Too great responsibilities fall on the shoulders of a few men chosen by the President, and too little on the Senate which, though it has the last word on treaties, and even on appointments, does not control the course of negotiations; for it is the negotiation that matters in such issues as the future of Berlin. Mr. Dulles has been more important than other Secretaries of State because for years now President Eisenhower has been an ailing man. It is an alarming thought that no one can say who will be speaking and acting for the United States in 1961. There is nothing like a shadow cabinet in the Democratic Party, only a number of groups fighting each other for the presidential nomination. This political structure very much increases the power of the Pentagon and the military, in a way that is surprising and ironical in a country which has always been so careful of civilian authority.

The Tablet, London, Feb. 14

Fragments

THE UNITED STATES, which has used the radio most efficiently to sell consumers' goods, has failed to understand how to use it to sell ideas. Perhaps the fault lay in the fact that we have no ideas to sell. (George Sokolsky, *St. Louis Globe-Democrat*, September 15)

The more one delves into science and the more he learns about space, the more he is impressed by the beauty and order of natural law and phenomena which strongly suggest planned creation. (Wernher von Braun, the *Chicago American*, September 8)

"The credit union theory, which is much more novel than it sounds, is that money should be used for the benefit of those to whom it belongs." (Roy F. Bergengren)

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Government Aid to Parochial Schools

The following digest of an address of Bishop Joseph M. Marling of Jefferson City, delivered on February 15, is reprinted from THE CATHOLIC MISSOURIAN. (Ed.)

WHEN DISCUSSING THE RIGHTS of our parochial school children to the so-called auxiliary services—health, transportation and text book aids—we pay little attention to those of the POAU persuasion. They are simply not open to conviction. Fortunately their number is quite small.

But there are thousands of our well-meaning non-Catholic friends who do not grasp what we are saying, because our position has never been clearly presented to them. They see the whole matter settled by a simple formula. They argue that the state provides public services—police protection, postal delivery, street maintenance, certain buildings, etc. Now if one prefers his own private services in these matters, he is free to have them but obviously at his own expense. Public education falls in the same category. If one wants something different for his children, he must supply it wholly from his own means.

There is an essential flaw in this argument but you must first detect it if you are to point it out clearly to others. The whole question revolves about who enjoys basic rights with regard to education. It requires a precise definition of the mutually sustaining roles of the parents and the state.

The state is constituted for the promotion of the common temporal welfare. But if it usurp rights of individuals or invade an area where prior authority holds sway, it is guilty of autocracy and tyranny. The education of children does not belong with the examples of public service previously cited because it goes beyond the temporal realm, and touches the fundamental rights and duties of those who bring the children into the world.

Where the state has identified education with other public material and temporal services, totalitarianism of Communist, Nazi or Fascist flavor has prevailed. The Supreme Court said this in effect in the well-known Oregon case of 1925,

as it guaranteed the rights of parents to send their children to the school of their choice, urging that "the child is not the mere creature of the state. Those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

We do not hold that the state has no rights in the educational realm. That would be serious error. It may indeed set standards and insist that they be met. It has the right and duty to assist parents by setting up facilities which clearly they cannot provide. But its role is limited and subsidiary. George Washington in his Farewell Address picked the right word to describe that role. The state is to "promote"—he does not say to "dictate"—educational effort. And the famous Northwest Ordinance, adopted by Congress in 1737, uses the word "encourage." According to our finest early American traditions, therefore, the state was to promote and encourage education, and not to control or dominate it.

Our argument may be summarized thus: By the law of nature and the Constitution, Catholic parents have the right to send their children to parochial schools. But the function of the state is to assist parents and further their efforts in their role as basic educators of their children. If it refuse, therefore, to aid those parents who choose a parochial school, though the latter meet the standards fully—it plainly penalizes them for their religious belief and for making a proper selection. Moreover, it renders a decision with regard to a specific way in which children are to be educated, that far transcends its competence and authority.

Our position was well expressed by Justice Alexander of the Supreme Court of Mississippi, in a case where it was decided that free text books to parochial school children represent a quite constitutional procedure: "The religion to which children of school age adhere is not subject to control by the state, but the children themselves are subject to its control. If a pupil may fulfill his duty to the state by attending a parochial school, it is difficult to see why the state may not

fulfill its duty by encouraging him 'by all suitable means.' The state is under the duty to ignore the child's creed, but not his need. It cannot control what one child may think, but it can and must do all it can to teach the child how to think. The state which allows the pupil to subscribe to any religious creed should not, because of his exercise of that right, proscribe him from benefits common to all."

We must be quick to correct those who glibly brand transportation for Catholic school children unconstitutional. The very opposite is true, as the Supreme Court declared in unmistakable language in the Everson case of 1947. Another decision of the same high tribunal declared free text books to parochial school children fully constitutional. This was in the Louisiana Text Book case of 1930.

Youth Programs and the Family

WRITING ON THE provocative topic "Whither the Family?" in the October issue of *The Catholic Layman* (official organ of the Catholic State League of Texas), Rev. Joseph J. Wahlen, M.S.F., observes:

"What has happened in the structure of our home is this: Former generations grew up in what the social scientists called the 'greater family,' in which there were three or even four generations, including at times aunts and uncles, under one roof. They formed a microcosm, a closed world of their own, with the assimilated wisdom and experience of their forefathers held in reverence, gently carrying their ways and customs forward as the precious heirloom for the younger generation, a self-contained and self-perpetuating unit, a center of culture, a school, a little church."

The family's loss of its prestige and dominance in the lives of its members is attributable to far-reaching economic and social changes that have so drastically affected all human institutions in the past few centuries. Many of the problems we face today can be correctly understood only in the light of those historical antecedents. The great task of properly rearing our children and youth today is a good case in point. Essentially, education in its widest connotation is the concern primarily of the family. Other institutions and agencies, however important, must always remain subordinate and secondary. The family is central to every issue related to the welfare of the human individual, particularly the child and the youth. This principle is elemental in correct social thinking and has been repeatedly enunciated by the Popes in modern times.

Elemental though it be, the primacy of the family seems not to figure prominently enough

in our thinking when we set ourselves to forming our youth programs. That we Catholics, no less than others, are failing in this respect is the contention of a Canadian Bishop. Addressing a section of the Canadian Catholic Social Life Conference in Winnipeg on November 18, the Most Rev. M. MacEachern of Charlottetown deplored the prevailing tendency to segregate youth from the rest of humanity. "This (tendency) is frequently mirrored in many of our Catholic youth programs," said the Bishop.

"Have you noticed," he asked, "how the adult business world caters to the younger element, to the teenager—how the traits of youth described by Shakespeare are exploited in the interests of financial gain...?" In the spiritual and religious domains, continued the Bishop, "we seem to be dominated by the same mania for separation. This spiritual apartheid—this segregation—is too often encouraged in the early years. Witness, for example, the tendency to separate the tender twigs of Christ's sweet vine in our churches. The little ones are herded into basements or places apart from their parents and older brothers and sisters....

"The family pew is no more. No wonder so many in their early teens manifest signs of drifting away from the sacraments when they lack the guiding hand and example of their parents. Our programs do not seem to take these considerations into sufficient account.

"How much better it would be to let the little ones have an opportunity to ask their parents the meaning of what is being said and done in our Catholic services. How much more edifying it would be to see all the members of the family, big and small, approach the Heavenly Banquet instead of having the children herded on as if they were approaching a candy counter or a

popsicle stand and, sometimes, alas, as if Communion were for youngsters only

"A program that promotes even in a negative manner, any divisiveness in this matter is scarcely deserving of exemption from a few brickbats. The program which countenances and encourages the 'togetherness' of all, in the family circle, the family pew, or the common Communion Table, merits a word of special commendation.

"How wonderful to have growing sons and daughters with their father and mother, or at least one of them, taking part in one and the same religious exercise! How much easier it would be then to have the same family spirit carried over to profane and social activities.

"It will be a sad day for the Church when youth programs will have to be substituted for Christian family life, just as it is regrettable in many instances to have the Sisters in school take the place of parents in order to teach the Hail Mary which should be taught along with other prayers and catechism at home—to such an extent do some of our modern parents shirk their God-given responsibility."

It is not to be concluded from these remarks that Bishop MacEachern conceives of the family as entirely adequate and self-sufficient to provide for the social, cultural and recreational needs of growing young people. What he obviously pleads for is a type of program which correlates the efforts of the home, the school and the community on all levels—the parochial, diocesan and national. In this concert of effort and influence, the family and home must dominate; other institutions must not be permitted to "take over" for the home. As the Bishop put it: "Any program is praiseworthy and commendable, provided that it supplements rather than supplants the concept of a united Catholic laity, that it shuns the appearance of relieving parents of the responsibility that is theirs in the bringing up of children, that its members be made to realize the necessity of action and not merely for themselves alone, and that the elements of formalism be kept to a minimum."

Bishop MacEachern pointed to another weakness in our youth programs when he noted the trend to base them almost entirely on "such trivialities as recreation, sport and, of course, dancing." Such programs based on ease and pleasure are "doomed to disappointment."

While it is a comparatively easy matter to state the ideal in Catholic youth programming, the application of the social principles involved

in fashioning and correlating a truly constructive schedule of youth activities is quite another thing. The Canadian prelate was quick to acknowledge as much when he stressed "the necessity of an offensive, progressive and apostolic spirit in our Catholic programs," adding that it is only by a long and intensive period of study that it can be determined what type of program is best adapted to a particular parish, diocese or town.

So many youth programs today place the home in competition with other institutions, such as the school and the parish recreation hall. A first step in the right direction would seem to call for elimination of this competition in which the home usually comes out a poor second. Our young people spend too much of their time away from home. They may spend only four years in a high school. But for the duration of those years they are given to understand that the school is just about the most important factor in their lives. How can the home maintain its position in the face of such opposition?

On the other hand, many parents seem only too willing to have their responsibilities assumed by others. This is true especially where the mother is employed outside the home. There is no usurpation here. If the home is to be dominant in the lives of young people, certainly parents must strive to make it such. Perhaps many of them are not as jealous of their prerogatives as they should be.

As we see it, the home is being challenged as never before by the complexities of our technological civilization. To guard it and preserve it is one of the prime concerns of the lay apostolate. A telling blow in this cause has been struck by Bishop MacEachern.

Ralph Borsodi has made a great discovery: Our whole system of modern industrialization, be it libertarian or bureaucratic, capitalistic or Communist, is founded on man as an 'individual.' But that is all wrong! And I agree with Borsodi, even though he is a scientific pragmatist and considers Christianity a wash-out. I should say he himself is rather an individualist, as all rationalists are. Yet his discovery by this process of social scientific inquiry is the absolute truth, viz., that the first unit of society is not the individual but the family. Hasn't the Church been harping on this truth in season and out of season? (Rev. T. Mascarenhas, *The Examiner*, January 10)

SOCIAL REVIEW

Liturgy

POPE JOHN XXIII HAS SAID that priests have a duty to make the faithful participate in the Mass and other ceremonies of the altar. The Sovereign Pontiff told a group of Latin American seminarians that in recent times the Church has seen many new ideas advanced in the field of the liturgy. The Church does not disprove of them in principle, he said. She watches them prudently and approves many.

The Holy Father warned that young people must guard against exaggerations and must avoid the danger of abandoning the great fundamental and classical lines of the liturgy of the Church as established in the missal, the breviary, and other liturgical books.

Pope John observed with a note of sadness that many Catholics today, especially in the large cities, attend Mass in a superficial way. They are physically present, he declared, but very few know the Sublime Mystery which is performed for them on the altar. Therefore, it is the duty of the priest to assure the Liturgical Movement a permanent conquest by making the people participate in the Mass.

Lay Apostolate

THE BISHOPS OF ENGLAND and Wales have taken a further step in the development of the lay apostolate with the official recognition of the Lay Apostolate Group for England and Wales as a free consultative association of the main Catholic societies in this field.

The Group owes its existence to the First World Congress of the lay Apostolate, which was held in Rome in October, 1951. The Document of Studies, approved by Cardinal Godfrey in the name of the Hierarchy last year, confirms the title, "Lay Apostolate Group," and defines the Group as a free consultative association of Catholic societies.

Membership is restricted to representatives of societies which fulfill three conditions: The societies must be national in extension, concerned with the Lay Apostolate, and approved by the Hierarchy.

South Africa's first National Clergy Conference on Catholic Action is currently sponsoring a series of eight lectures. Indicative of the

nature of these lectures is the subject of the second lecture, given at Pretoria on February 23: "Fields of Catholic Action in South Africa." This lecture described the various background factors with which the Apostolate has to contend and the institution which provides opportunities for Catholic Action. Included in the latter are opportunities for: 1. Direct religious action, such as the catechetical apostolate, spreading the Faith; 2. Charitable action, such as helping the poor; 3. Apostolate of Christian influence, in marriage and the home, in youth, in work, in leisure, in education and culture.

The several fields of Catholic Action thus considered were proposed to the different racial groups in such a way as to indicate concrete problems and corresponding measures adapted for the solution of those problems. There were two general groups: the Africans, and the non-Africans, the latter including colored, Indians and Whites.

Curfew

THE CURFEW IS RECOGNIZED universally as a most vexing problem. Its enforcement seems to be virtually impossible with growing children. The desire to stay out late at night is a symptom among young people. It is unfortunate, observes Zealandia, that many of us stop with trying to treat the symptom. It is like trying to treat a child's inordinate craving for sweet things by hiding the sugar and sweets, instead of taking him to the doctor for diagnosis and treatment of the underlying cause.

Basically the curfew problem is a family responsibility. The roots of the problem lie deep inside the home. Parents will find it far easier to prevent this problem than to correct it. The formation of certain "home habits" based on religion and morality are among the indispensable preventives. Above all, the home should always be the center of life and interest for all members of the family, not excluding the growing adolescents.

Where the curfew is already being violated, parents find that remedial action demands cooperation with other parents. Today we live in the age of the "crowd" psychology. Parents of a given community must present a united front. An individual pair of parents cannot combat a "crowd."

Workingmen's Retreats

A RETREAT HOUSE intended primarily for working men is being built near Rimini on the Adriatic coast of Italy to meet the challenge of Communism there. The Italian Communist party is very strong in that area. The house, to be named after Pope Pius XII, replaces another retreat house destroyed during Allied bombing of the city during the last war.

Though open to people from all walks of life, the house, says Father Pasolini, who is in charge of it, will try to draw retreatants from the working classes in particular. He added that in that part of Italy Catholicism was confined almost exclusively to workers. The professional classes for the most part had drifted away from the Faith and often associated themselves with secularism.

Costly Drug Craze

MUCH IS BEING SAID lately about the excessive cost of medical care. Pertinent disclosures point to the very evident fact that the unwise and wasteful use of drugs in many instances contributes to medical expenditures. Dr. Claude E. Forkner, professor at Cornell University, protested against the widespread duplication of drugs under different trade names and mixtures. According to an article in the St. Louis *Post Dispatch* of February 12, Dr. Forkner states that not only patients who dose themselves but doctors who write prescriptions are confused and mislead by the high-pressure sales tactics of competing pharmaceutical houses.

The Cornell Professor proves his contention by citing prevailing abuses in reference to certain specific drugs. He mentions that drug firms are offering two hundred different products which they list as sulfonamide preparations. Many of these preparations contain one or more of the sulfonamides in combination with other drugs, often without any indication in the name of what is actually in the drug. "I suspect," says Dr. Forkner, "that few physicians use more than three or four of the sulfonamides, and that they would like them to be marked under standardized names rather than under a series of arbitrary combinations of letters . . ."

Abuses are also cited in reference to another common drug of modern origin—antihistamine. A few years ago the physician had at his disposal three or four good antihistamine drugs.

According to Dr. Forkner, these few antihistamines remain as useful as any of the one hundred antihistamines now on the market.

In reference to antibiotics, we are told in the *Post Dispatch* article that fifteen years ago there were only two or three drugs in this category. Today a dozen or slightly more have been shown to be of special value, but more than two hundred and seventy different preparations are on the market. Similarly, there are over three hundred preparations on the American market listed as hematronics designed to increase the red-cell count in blood and hemoglobin. Dr. Forkner states that this is ridiculous. "It is well known to every hematologist," he says, "that no more than eight or ten useful drugs are necessary to treat anemia."

What about the manner in which these multiple drugs are prescribed? "Shot-gun therapy with multiple drugs is unscientific, often means that the doctor does not know what he is doing, invariably is more expensive for the patient, and not infrequently results in tragedy for the patient and for the doctor." The use of drugs containing vitamins is submitted as an example of such shot-gren therapy. Pointing out that there are about four hundred and fifty vitamin preparations on the market, Dr. Forkner contends: "I am told that Americans buy over the drug store counters every year about \$250 million worth of vitamins. It is safe to say that at least \$240 million of this is wasted. No reason whatever exists for the taking of vitamins by any adult American on an adequate diet. . . . The giving of vitamins in no sense is a substitute for a faulty diet in an otherwise normal person. Vitamin B-12 is being rammed into people by the gallons all over the country by doctors who are not aware of the fact that vitamin B-12 is of no value whatever except in one group of rare diseases, the macrocytic anemias."

Competition, of course, is at the basis of the multiplication of new drugs. In the fierce competition between pharmaceutical firms, a new drug product may be widely sold for only a short time before it is crowded out of the picture by still newer products. Albany Medical College estimates that "the profit life expectancy" of new drugs is two to five years.

When asked to suggest measures that might curb prevailing abuses in the sale and use of modern drugs, Dr. Forkner offered these: 1. Federal legislation to bar commercial sale of the drug

until after the product has been tested and approved by some disinterested agency; 2. the Federal Trade Commission should provide sharper regulation of drug advertising; 3. medical journals should devote more attention to the problem; 4. press, radio and television should help make the public aware that many drug preparations are useless.

An Associated Press news release of February 12 discloses that an executive of a New York pharmaceutical firm has predicted that the output of prescription drugs would be quadrupled by 1975. George B. Stone of the J. B. Roerig Division of Charles Pfizer & Co., said that sales of prescription drugs were expected to jump from \$1,800,000 in 1958 to \$5,200,000 in 1975.

Growth of Government

THERE IS INTERESTING interest throughout the nation in proposed ways to stir our economy to greater productive achievement so as to keep up with the pace of the Soviets. Two paths are generally proposed. One, commended by President Eisenhower, is to work toward tax reforms and stimulate that individual enterprise which has given us world-wide economic supremacy. The other way, advocated by the Democratic Advisory Committee, is to use enlarged government expenditures as a stimulant. The sequels of oppressive taxes and controls to hold back private activities then become such an impediment that government finds it "necessary" to shoulder still more responsibilities and do still more subsidizing.

Spending more public funds has a strong appeal as a way out of our national dilemma. If economic progress can be legislated in the halls of Congress by the passage of a few more appropriation bills, then higher standards of living and an unmatched defense capability are easily realized. On the other hand, if national strength demands something real—like longer hours of harder work by enterprising people and more effective use of time in the Nation's schools—it might be better to stop the easy talk of spending so many more billions. It is well said that nothing is cheaper than printed money except easy talk.

Since 1913 the Gross National Product has risen a little more than eleven times—from an estimated \$39.5 billion to above \$450 billion at the present time. In the same period total government expenditures have risen nearly fifty times, from \$3 billion in 1913 to almost \$145 billion.

It is argued in some circles that a dollar of increased Federal spending will produce a multiplied growth in private spending and in the GNP. However, it is difficult to see how such a process can do otherwise but result in encroachment, rather than stimulation. In 1913 we had \$13 of GNP for every \$1.00 of government outlay. Now we have between \$3 and \$4 of GNP for every \$1.00 of government outlay.

Many thoughtful people are wondering whether the present trend will eventually take us. Is the basic nature of our society and economy changing into a pattern or regimentation? A recent visitor to Russia and Czechoslovakia, as quoted in *Business and Economic Conditions* (First National City Bank, N. Y.) was led to comment: "While the Soviets are widening their use of incentives and developing most of their increased production of capital formation, the Welfare states of the West, through inflation, taxation, and cradle-to-grave security, are reducing the incentives to work and to save. One cannot help but fear the outcome of such conditions.

Birth Control

INDIA IS ATTEMPTING to solve its "population problem" through government-sponsored birth control measures. Prime Minister Jawaharlal Nehru recently told the 600 delegates attending the Sixth International Congress on Planned Parenthood in Delhi that India's eight-year experiment in government-sponsored birth control had produced only meager results.

Throughout rural India, said Nehru, birth control efforts were met with "general laughter and amusement . . . and shyness." According to *Newsweek* of March 2 the Indian government allotted \$10.5 million to the program under its second Five-Year Plan. Eight hundred of a planned 2,300 clinics are now in operation. More than three million Indians have received instruction in birth control from 250 full-time educators who constantly preach the word: "If you have two children, wait three years before you have another. If you have three children, have no more."

The vast majority of India's peasants, Nehru admits, have proved indifferent. They regard children as gifts of God; anyone who tampers with childbirth is defying God's will. Countless Indian fathers echo the words of the poverty stricken farmer who told *Newsweek*: "My children are my only recreation—and they will support me in my old age."

HISTORICAL STUDIES AND NOTES

A CONTRIBUTION TO THE CAHENSLY CONTROVERSY

I

Address of Peter Cahensly on the Care of Emigrants, Delivered at the General Meeting of the German Societies in Trier, Sept. 11, 1865

IN THE JUNE, 1921, issue of *Central Blatt and Social Justice*, Mr. F. P. Kenkel, editor, inserted the following article in German:

Through the kindness of Mr. A. Steinburg of Milwaukee, Wis., the Central Bureau has lately received a valuable document relative to the history of the efforts of German Catholics in behalf of emigrants. The document treats of those motions and resolutions of the Seventeenth General Meeting of the Catholic Societies of Germany at Trier which deal with the religious and moral dangers "threatening the German emigrants on their voyage to America and in America itself." The publication, which was printed at Trier in 1865, reveals that in the second closed general session on September 11, 1865, the president of the Section on Missionary Activity, Canon Prisac, reported on three submitted motions relating to emigrants.

The first motion read: "That the General Meeting of the Catholic Societies of Germany send an appeal to the governments of the four emigration ports: Hamburg, Bremen, Antwerp and Havre, to the end that emigrants be transported in apartments which separate the men from the women and thereby put an end to the present system and objectional practice of allotting berths irrespective of age and sex."

The second motion read: "That the General Meeting discuss ways and means for establishing Catholic missions in the said four ports where these are missing, and in New York, and to entrust this new work of charity to the St. Joseph Society."

The third motion read: "That the General Meeting send an appeal to the St. Vincent de Paul Conferences of the United States and particularly to those in New York to grant protection to the new immigrants and counsel them to settle in Catholic communities, thereby eliminating a

cause of the terrible losses which the Catholic Church sustains every year in the United States."

The first motion was carried unanimously by the Committee, while the second, after lively discussion carried on principally by the Belgians, was recommended by the Committee of the General Meeting in an amended form which read: "That the General Meeting, in response to the appeal of the Belgian Catholics, call attention to the dangers which threaten German emigrants in Antwerp in regard to their religion, and seek to eliminate those dangers. That in Hamburg there be established a special mission for the care of emigrants, with the direction of this charitable work charged to the St. Joseph Society and its president in Aachen."

The third motion, as indicated in the report, was adopted in its original form with the addition that "the St. Vincent Conferences in New York be requested to establish a mission for the special care of German immigrants in regard to their religious needs."

When the discussion was opened Mr. Cahensly delivered his famous address in which he spoke as follows:

Highly Respected Audience:

Due to my youth and inexperience, I feel somewhat embarrassed to face this august gathering. I derive courage to ascend this platform, however, from the conviction that the subject on which I am about to speak is still unfamiliar to the greater part of this assembly. Yet it is a subject which deserves the full attention of the entire Fatherland and particularly of every Catholic.

I intend to submit to you some information about the religious and moral dangers which are encountered by our compatriots when they emigrate to America, first during their voyages across the ocean and later in the United States itself. To remedy these perilous conditions I intend to suggest some pertinent measures.

The General Meetings have discussed these matters several times. At the last meeting, held at Vuerzburg, Sept. 12-14, 1864, these matters were introduced into the affairs of the Committee on Missions. But the motion was tabled without my discussion due to the lack of proper information necessary for the adoption of a resolution.

I would have liked it very much, if one of the excellent speakers assembled here would have taken my place and pleaded my cause. Certain experienced and, in my estimation, authoritative men have expressed their opinion that I myself should speak on the subject on which I had gained firsthand information. And so I cannot do anything else but beg your indulgence. May I have the privilege of receiving your attention for a few minutes.

During my residence of many years at Havre, the large emigration port on the west coast of France, I have observed with great interest and love the conditions of emigrants. My heart often sank as I looked at hundreds of my compatriots making their last preparations for the imminent sea voyage, surrounded by countless boxes and trunks. For I realized that they were all lost to my country.

I myself became homesick quite often, when I saw those emigrants going about in their simple and natural way, conducting themselves with genuine and edifying piety in the House of God.—I visited a hundred of their ships, especially on the eve of departure, when everything was on board. Nay, I went along with some of them through the harbor and to some distance on the high seas.

As I stood in the steerage, looking at the indescribable disorder, and as I contemplated that this large number of human beings had to live for forty and fifty days in these crammed quarters and amidst this confusion, I felt sore at heart and sighed: "Great God, be Thou the protector of their innocence. This motley crowd surely taxes their virtue beyond human endurance!"

To give you a better idea of those conditions, let me take you in spirit in such a ship for a short time. You will see there a dark room, about 150 to 180 feet long and 25 to 30 feet wide. You will see all along the walls and in the center hundreds of bedsteads made of boards running crosswise, placed one on top of the other, so that two rows of beds, one above the other, are formed. The passage between them is obstructed by numerous boxes and in some places you can

hardly squeeze through in the darkness. Add to these conditions the fact that 200 to 300 people fill the room, and you will have a clear idea of the steerage of an emigrant sailing ship. The arrangement on steamers is similar, but a little more comfortable.

There are in Europe four large ports from which German emigrants embark for America, namely, Hamburg, Bremen, Antwerp and Havre. Bodily welfare is safeguarded to a certain extent by the laws of the respective states. These regulations prescribe examination of the sea-worthiness of the ship, the quality and quantity of the victuals, the number of passengers, etc. But how little attention is paid in some places to these laws has been lately revealed in a striking manner by the incidents of a recent wreck of an emigrant ship. All these laws do not safeguard the moral welfare of the emigrants. Governments have not as yet extended their interest to the moral well-being of the emigrants and shipowners take no interest in this matter, considering transportation a purely business transaction and human beings as chattel. The more passengers are jammed into the ship, the better the business. Accordingly, the beds are allotted irrespective of age and sex; older men and women are placed into the same bed with rough young men, and girls are placed with youths.

Priests and other responsible men relate horrible stories of immorality which they had observed on their voyage across the ocean. I cannot express in words the degree of looseness of morals and the profligacy of manners exhibited during those voyages. I can hardly think that there could be a more evil situation than this transportation, where the moral dignity of man is exposed, as it were, to total loss.

Emigrants hardly ever have an idea of the dangers and reverses which threaten them prior to embarkation. When the ship is once on the high seas, protestations are unavailing. Once safely arrived in America, these men and women forget the trials through which they passed. To whom could the poor and uneducated immigrant appeal for redress in the strange and vast country? But complaints have reached here from the distant interior of America, from innocent German girls who had been seduced during the ocean voyage.

This boundless immorality was brought to my attention most vividly by the stories told by sixty-two passengers who were saved from the Amer-

ican emigration ship *William Nelson* which burned on the high seas. They were returned to Havre. As you know, this ship left Antwerp in the beginning of June and burned on the 26th of the same month with a loss of 438 passengers. You will have undoubtedly read the details of this terrible shipwreck in the newspapers. My heart sank as I read the particulars of the trials and sufferings endured by the emigrants. But what is all this misery as compared with the frightful obscenities exhibited on the ship?

One of the unfortunate men saved in the shipwreck related: "Most of the time we had to sleep four in one bed and in case of families, even six and seven in one bed. No regard was taken of youth, old age and sex. We were mostly with strange people we never had seen before in our life. The immorality which prevailed on the ship carrying 530 emigrants defied description."

I assure you, Gentlemen, that everybody who possesses but a faint respect for the worth of moral dignity was deeply moved by the disclosures of eye-witnesses who had faced death in the two forms of fire and water. As a striking illustration of those conditions the remark made by a survivor, an honest man, is very illuminating: It is no pity, he said, that some of them were swallowed up by the waters of the ocean; they did not deserve anything better: they were miscreants and depraved fellows.

I will merely indicate how those German emigrants were mistreated by the American sailors who did not understand their language: the emigrants were slapped in the face and knocked about in addition to being half starved to death. To continue, I do not see any incongruity in the belief that the Lord God who once destroyed whole cities by fire, meeting out Divine justice, may have likewise destroyed by fire a ship on which His Laws were so flagrantly transgressed. Had the *William Nelson* arrived safely in New York, the terrible acts of profanation during the trip would have been forgotten and the immigrants would have been quickly scattered over the immense country. The tragedy has now become general news: we must utilize it to work for the betterment of conditions.

May the terrible fact of the victims and their probable final damnation serve as an admonition to future immigrants to lead a better life and give to us a double incentive to do our best in trying to remedy conditions.

When the emigrants leave their native country you see most of them departing as good Catholics. But it is a terrible fact that of the immigrants in the United States hardly one-half have kept the faith after the first generation. Surely a leading cause of this defection from the faith is to be found in American conditions, where mental energy is so bent on making money. The German immigrant is too prone to imitate American indifference to religion and to treat the worship of God as a matter of small importance and, as it were, a matter of option. You know, moreover, how difficult it is at times for Catholics to practice their religion on account of the scarcity of priests to minister to them. This difficulty prevails not only in the sparsely settled country places but also in larger cities. Gentlemen, may the original cause of final defection from the faith quite commonly be attributable to the shameful conditions of their transportation prior to their arrival in America? Certainly the immediate cause of defection of thousands of Catholics (this number is high but only too accurate) may have been their apathy in fulfilling religious duties, so that after their arrival in America they did not seek opportunities for the practice of their faith, or neglected such opportunities, and thereby were lost to the Church.

We see that in our fatherland charitable institutions are established almost every year to take care of the poor and needy, to educate the youth in the principles of morality and Christianity. Should the same Catholic Germany remain idle and do nothing to prevent the sad misfortune of thousands of their countrymen being annually robbed of their greatest treasure, often through no fault of their own? Our priests and pastors spare neither pain nor time in educating the youth and forming them into truly moral Christians. But with the emigrants, innocence of life is lost within few days, because of bad conditions. Gauging these things at their true value, we may calmly put the question: How is it possible that such conditions which are a disgrace to our Christian age could have existed for ten and twenty years? Surely everyone can and should try to discountenance and stop emigration as far as it is in his power. But efforts in that regard made thus far by civil and ecclesiastical authorities have produced little good and I fear that the current of emigration cannot be stopped: like all migrations of people it moves from East to West.

You may put the question: Are the German people an instrument in God's hands to fulfill secret designs of God by their dispersion into the most parts of the world? There is no doubt that the German immigrants fulfill a providential mission in America and that they there serve as agents to spread and promote culture and Christianity to some small degree. Shall these instruments be made useless even before they set to work? Is it not rather our duty to give our compatriots whom we cannot keep in the fatherland the best possible preparation and equipment for their great mission which they will have to fulfill in the New World so that they shall keep our holy Faith? This can be done: 1. By sufficient safeguards for the preservation of their moral dignity during their voyage through segregation of the sexes; 2. by the erection of Catholic mission stations in the European ports, where such as yet have not been established, and one in New York; 3. by providing the emigrants upon their arrival in New York with opportunities for guidance and assistance from unselfish Catholics to help them avoid the numerous dangers both material and religious.

To achieve the first objective the best arrangement seems to be that the General Meeting send a petition to the government of France, Belgium, Bremen and Hamburg, insisting in most explicit language that present abuses be remedied. A rearrangement of rooms on the ships could be made so that in steerage women are quartered in the rear, families in the center, and young men in the front. In this instance the captain of the ship must also be made answerable for the execution of the pertinent laws.

I believe that this matter is not as difficult to adjust as it might appear to be at first sight. If Germany would once make a serious attempt in this matter, the governments of the ports would carry out the just demands with readiness. Interest in a matter is a capital factor in human affairs; but it is everything in business. I myself am a business man I well know how to take such things. Emigration is considered as a business in all countries directly affected, especially in the ports of embarkation. Everywhere it is considered a source of income. Thus a few weeks ago a newspaper of Havre published a statistical account stating that 292,271 emigrants took ship at that port during the last thirteen years and that these emigrants had spent in the city of Havre alone the sum of 63 million marks (\$16,000,000). You will easily understand, therefore, that every

government will use every means to attract German emigrants to its ports. Therefore, appeals from the General Meeting, as representatives of the Catholics of Germany, would surely not be brushed aside without consideration. Moreover, this matter has never been brought up for consideration, and these evils would have been remedied long ago had the proper steps been taken against them. The French government, more than any other, will receive your remonstrances favorably, for you must give it credit for carrying out the laws for the protection of emigrants. Likewise, the emigration committee in Havre, especially during recent years, takes greater care in safeguarding the moral welfare of emigrants. Finally, I must mention that the government of the United States of North America some time ago had passed a law which severely forbids the mingling of the ship's crews with the passengers, providing stiff penalties for violators. These regulations were posted in the German language on the ships which sailed from Havre to America.

Gentlemen, superior to all human laws is the living law which the Creator has inscribed in the heart of every man. Therefore, I entreat you, secondly, that you devise ways and means of keeping alive this voice of conscience in the heart of the emigrant upon his departure. This is to be done by making provisions for reception of the sacraments in the Catholic mission-stations erected in the ports of emigration. Everyone will readily see that the emigrants try to gain courage and strength through the means of grace in the port of emigration, where they prepare to expose their lives to the dangers of the ocean whose immense expanse is presented to their eyes for the first time. Who can fail to see that in such a situation the human heart is more susceptible to the religious admonition than in any other eventuality of life. It happens that in the emigration port where they are far removed from the baneful influence of social cowardice, the emigrants find strength to open their hearts to the priest after many years of obstinacy.

In Antwerp, port of Catholic Belgium, no Catholic priest takes care of our emigrants and you may express your boundless pity that the unfortunate victims of the *William Nelson* had no opportunity to receive the consolations of holy religion before leaving. In the petition which will be sent to our Belgian Christian brethren in response to their prior address to us, we will have a golden opportunity to stimulate them to

action in regard to redress for the crying abuses. In Hamburg, it is true that some Catholic priests are stationed there; but they do not take sufficient care of emigrants; for such people must be looked up, must be invited to attend services and sermons, and must be induced to receive the sacraments. The officers of the St. Joseph's Society at Aachen will surely take over the business administration of this new work of charity.

In New York, too, German priests are engaged in pastoral work. But they are so much in demand and live too far away from the port of debarkation, so that they can give little assistance to immigrants. In Bremerhaven a Catholic priest has been laboring for many years with great success among emigrants and the newly erected Catholic Church has been lately blessed by the Bishop of Osnabruceck. Finally, in Havre Father Lambert Rethmann, who is present here among you, has been taking care of emigrants with great zeal and sacrifices for the last twelve years. You have no idea, Gentlemen, how very important such work is. You should have been present and should have seen how devoutly the emigrants received the sacraments in great numbers. You must have been informed of the numbers of Catholics who there again laid the foundations of a renewed Christian life.

To impart to the missionary work sufficient expansion and greater mobility a committee, to which I belong, was formed in Havre. It proposes to erect a separate church in Havre for German emigrants and the large German population residing in that city. Our undertaking has been appreciated in Germany as well as in France. Funds contributed by the St. Joseph's Society and liberal donations of private persons in Germany and French people residing in Havre, enabled us to begin construction which now has progressed to the windows. We still need 100,000 francs for completion. We continue to build, trusting firmly that Heaven will see to it that we receive the needed funds for a work of such importance. Why do you not give better support to the St. Joseph's Society? The religious needs of the Catholic Germans in London, Havre and Paris are exceedingly great, as I have found from personal observation. May God grant that these needs will be better understood in our fatherland! It is surely a genuinely Christian and charitable work to contribute a mite to the conversion of pagans. Would it not be a better work to prevent the Germans living in foreign countries and

in America from lapsing into paganism by supplying the proper funds?

In regard to the third point, I say that it will be achieved by an appeal to the St. Vincent de Paul Societies of North America, foremost those in New York. The honorable General President of all St. Vincent de Paul Conferences, Mr. Baudouin of Paris, has made this motion himself; he has worked very hard to promote this move and he is greatly grieved that the Church is losing so many thousands of German compatriots in North America. On his part, he will gladly support the appeal to the St. Vincent de Paul Societies of America with the fullest authority of his position. The specific reasons for this appeal are already given in the description of the facts mentioned above. Indeed, a committee of unselfish Catholic men will do boundless good for the immigrants. By reason of their knowledge of their country they can direct immigrants to Catholic settlements; they may warn them against dangers of all kinds. The appeal to the American societies may also suggest the erection of a special home mission, where recent immigrants may satisfy their religious wants.

Most honored Gentlemen, the war in America has come to an end. Perhaps a million men have fallen as its victims. It seems as if the Old World is making haste to replace those losses as quickly as possible; for from every quarter caravans of emigrants swarm to the emigration ports, where not enough ships can be put in requisition to transport them. Perhaps you yourself, on your trip to this city, may have run into such caravans of European-weary emigrants. Last year, despite war conditions, as many as 57,572 German emigrants landed in New York, according to official statistics. This year their number will be much greater. In the one port of Havre as many as 2,234 emigrants embarked during the single month of August, a number never reached since 1855.

Gentlemen, do not tarry any longer. Every day such sad conditions are allowed to continue must be deplored. We must and we can do something about this matter.

These things have been weighing heavily on my mind and I feel in conscience bound to tell them to you. Most honored audience, I implore you, do not let me return to Havre and do not leave this General Meeting without extending a helping hand to our emigrants. You will, by

ur resolutions, confer the last and best benefit our kin before they leave us forever. Having established new homes across the ocean, the many thousands of them will pray that God may bless u, and their generations will keep ever fresh

the memory of your protection and care which safeguarded the faith of their ancestors.

(To be concluded)

REV. JOHN M. LENHART, O.F.M., CAP.
Pittsburgh, Pa.

Book Reviews

Received for Review

cophy, Liam, Ph.D., *Echoes of Assisi*. Franciscan Herald Press, Chicago, Ill. \$3.95.
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Reviews

Bonniwell, Wm. R., O.P., *What Think You of Christ?* B. Herder Book Co., St. Louis. Pp. 199. \$3.75

DEVELOPING A CORRECT Christian scale of values can come only as a result of much prayerful reading and thinking, thereby giving rise to convictions of the true meaning and end of life, of the virtues basic to Christian living, of the vices that threatens its ideals. A discussion of these Father Bonniwell presents in the seventeen meditations of *What Think You of Christ?*, surveying the whole area of Christian living through a study of Christ and His Gospel lessons.

The evils that challenge the Kingdom of God is men's souls today—materialism, hedonistic philosophies, culpable ignorance, pride, human respect, avarice—are the same evils that 2,000 years ago led Christ's earthly contemporaries to reject His kingdom. Thus in examining the conduct of those unfortunates who rejected Christ, can we learn an indispensable lesson for our own lives and, being wise, take heed lest we too "fall and perish by the way."

What were the contributing causes in the despicable crime of Judas' betrayal, in the weak-kneed acquiescence of Pilot, the uncontrolled hatred and jealousy of the Pharisees, the rejection *en masse* by the Jewish nation? Today, as Father Bonniwell warns, there are still Judases, Pilates, Pharisees, blinded by desire of wealth, power and social prestige, who repeat the crimes of their unhappy ancestors. There are Christians in large numbers whose culpable ignorance of Christ is leading them to deny Christ just as the Jews by their ignorance were led to that denial.

Not only does the author draw upon the erring of the Gospel to teach us caution and care. He also expounds those beautiful and admirable characters who teach us the valuable positive doctrine of the exercise

of virtue. Why was the once notoriously sinful Mary Magdalen privileged to be one of the three under the cross on Good Friday and the first to be witness to Christ's resurrection, except that she "loved much" and thereby turned the divine wrath into divine mercy and love. What confidence and trust should her story awaken in sinners such as we! Why, except for the Canaanite woman's great humility and perseverance in prayer, did Christ grant her petition and cure her daughter? We can learn the art of battling successfully with vanity and human respect from Nicodemus, who had to overcome a fearful regard for his Sanhedrin friends in allying himself openly with the dead Christ by seeing to His proper and becoming burial. A beautiful chapter on Christ's Blessed Mother presents her as the exemplar *par excellence* of all the love and dedication that a Christian life should contain.

Commencing his book with a plea that men fail not to recognize their great dignity as sons of God, Father Bonniwell concludes with a glorious description of the joys and exaltation that should be the eternal reward for those who do not fail in their baptismal sonship. Surely a slow meditative reading of this book will not fail to elicit aspirations toward a greater sanctity, giving rise to the deep and clear convictions that must govern Christian life. Written for all, this book should prove especially valuable to the layman, because of its practical presentation of basic truths and its forceful treatment of those influences that seek to undermine his spiritual progress in his daily social life.

SISTER MALACHY, O.S.F.
Troy, Mo.

Lombardi, Richard, S.J., *Towards a New World*. Translated and condensed from the Italian. Philosophical Library, New York. Pp. 276. \$6.00.

The extraordinary enthusiasm which greeted Father Richard Lombardi, S.J., as he has preached his "Crusade of Love" in cities and countries of both hemispheres during the past decade or more, should make interested readers welcome *Towards a New World*. This book, although, only now appearing in English, was written in 1951 and thus presents the fundamental ideas of Father Lombardi's plan without giving the current level of fulfillment.

As is perhaps inevitable in a publication of this kind, the book is a curious combination of the disappointing and the inspiring. So as not to end on a negative note,

let me say now that neither the translation nor the proofreading is of a quality suited to the importance its sponsors give the book. Even one who does not speak Italian is constantly jarred by awkward idioms and connotations (the use of "reunions" for "meetings" is a frequent and typical example). The verbal awkwardness may also contribute to the book's lacking that sense of immediate and urgent intensity which has been the keynote of Father Lombardi's spoken appeals. And finally, the very vastness of the concept of world change tends to lend an air of vagueness to much of the book which a report of the actual achievements under the plan would probably dispel.

Father Lombardi's plan is a vast one, purposing to do no less than bring about the "Age of the Savior" in the realization of the Mystical Body. Basically he hopes to bring men out of present individualism to an understanding of the needs of all humanity and a dedication of themselves to the common good. He sees, and rightly, that a promise of human solidarity is one of the appeals of Communism; but he also knows that the harmony of liberty with solidarity, to which he says all history has been evolving, is found in Christianity alone, though the mass of people do not realize this.

This hoped-for conversion of all men will take place through two instruments: his "course," ten-day discussion retreats in which men can redirect their thinking; and national and local centers which will give vitality, unity and force to action for social improvement. This last is the goal of all his efforts: "In the modern world, among all the earthly problems which distress mankind, the most pressing is the social one." (P. 87)

Since this book was written before Pope Pius XII's address of February 10, 1952, which gave approbation and inspiration to the Better World Movement, Father Lombardi here names as the manifesto of the coming "Age of the Savior" the encyclical *Menti Nostrae*, the Pope's solemn exhortation to the clergy to realize their new responsibilities as "fellow-workers of God" in these times of change.

However, the chief emphasis in Father Lombardi's plan is on the laity, not simply as workers, but as organizers, spokesmen, administrators at every level. These levels range from a "Lay Senate for humanity," comparable to the College of Cardinals, through national, diocesan, parochial, and even smaller units. (There actually exist now, according to the last available figures, at least three national centers—in Rome, Madrid, and Mexico City.) These centers would consider, on the level on which action is possible for them, solutions to the problems of redistribution of the clergy (in numbers and in more effective use of talents), possible emigration to relieve unemployment, the dearth of vocations, attacks on the family, all communications and entertainment media, and finally the better coordination of already existing works.

The solutions to these and all problems would be found through the method that has been the heart of Father Lombardi's "retreats"—free, frank and informed discussion based on willingness to accept the common good as the criterion for usefulness of any work or

combination of works. Solutions would be implemented by legal action where feasible, by mutual agreements, by individual efforts.

This plan, plus discussions of the renewal and responsibilities of priests and religious, is set forth some length in the second half of the book. Father Lombardi bases his confidence of success on the fact that man's hearts are ready and longing to be led to the fullness that only Christianity gives; and that such an overall comprehensive plan is bound to show value in the long run by exposing evils to all, by preventing duplicated efforts in their solutions, and presenting every man with a place in contributing to these solutions.

But the book also leaves some questions unanswered especially for the American reader. The plan is working now in national centers in countries having a Catholic background, and thus possessing some unit of outlook. Would it work on a national lay level in the United States, especially since management-labor meetings, to mention only one type, are not so "revolutionary" here any more? Would it be more effective here on diocesan or interdiocesan levels? Would it be possible (and this Father Lombardi himself warns against) to prevent such a concentric structure from becoming overwhelmingly bureaucratic, and thus crushing the dynamic personal efforts he has inspired in such works as the intense charitable activities in Austria?

The reader is apt to put down the book appalled at the sheer audacity of the whole plan, at the same time that he is convinced of the necessity of something like it. But Father Lombardi has an answer:

It may seem ridiculous to undertake what amounts to a reshaping of the whole pattern of life. But it is not ridiculous. Every sensible person knows that the world-crisis of today is unprecedented . . . that men are out of joint with the institutions which constitute the pattern of their lives. If one wishes to avoid the crash of these structures . . . one must have the courage to set to work peacefully and energetically while there is still time. . . . Of course, practical results can come but slowly; but they are more to be relied on if they come from a comprehensive design than if they are makeshifts suggested by criticisms offered from a limited point of view. What does stand out clearly is the necessity for a general renewal both of men and institutions: a pulling-down and re-building in the Church and in civil society. To bring this about requires courage and prudence; courage not to hesitate in wielding the pickaxe; prudence, because there must always be a moral certainty that the new order will be better than the old. (P. 147))

This book at least points out to the reader that his full quota of courage and prudence must be at the Church's call no matter what means she chooses to save this world.

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Webster College
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Eckson, W. G. F., *Seven Roads to Moscow*. Philosophical Library, Library, New York, 1958. Pp. x+334. \$7.50.

What fate befell those armies that have invaded Russia? For the answer, read this book. After a few pages devoted to medieval matters, the author compares at length the three major invasions: that of Sweden in the first years of the eighteenth century, that of France a century later, and that of Germany in our own day. While it was Hitler's Germany that signal defeat, the question of Russo-German relations became significant as early as the Polish revolt against Russia in 1863. Bismarck provided shrewd diplomatic advice whereas Schlieffen evolved a military plan for dealing with a simultaneous attack from the East and West.

The three invading armies had just reason for vaunting their efficiency and scorning Russian inefficiency. Yet titanic disaster awaited the efficient invaders. The backwardness of their country dissuaded Russian leaders from waging wars of aggression; yet this same backwardness, e.g., lack of roads, made it difficult for foreigners to invade Russia. Then, also, the foreign soldiers, accustomed to a higher standard of living, tested the endurance of their enemy. Moreover, Russia always has had almost unlimited manpower, and because of her area her armies could always retreat. The more they retreated, the more difficult it became for the invaders to support themselves. Even the loss of the capital did not inflict a serious blow on the morale. Any other city could serve as headquarters just as well.

The author makes the point that most invaders—the Vikings excepted—offered the Russians nothing except unpalatable defeat. Had Napoleon offered to abolish serfdom, he might have rallied the peasants to his side. Likewise, Hitler might have tipped the scales in Germany's favor had he posed as a liberator from Communism.

The book is written in non-technical terms and abounds in diagrams of military operations. Although the literary style is lifeless, the subject matter is very much alive. All readers will agree with the concluding sentence: "Let us hope that no one will ever be tempted to emulate Charles, Napoleon, or Hitler in imposing a military solution of a kind which history has shown must fail, and which may well bring nuclear annihilation to mankind."

REV. B. J. BLIED, PH.D.
Fond du Lac, Wis.

Guide to the Catholic Sisterhoods in the United States.
Compiled by Thomas P. McCarty, C.S.V.,
with Foreword by Cardinal Amleto Giovanni
Cicognani. Fourth Edition, Revised and
Enlarged. Catholic University of America
Press, Washington, D. C. 1958. 381 pp.
Cloth \$3.50; paper \$2.50.

This latest edition, issued after two years, introduces some corrections and improvements. Its preface names such new features as its listing of Secular Institutes and of communities receiving subjects over thirty years of age, its more convenient index and also its new analytical index.

This last reveals two congregations that accept infirm persons, and classifies many others as carrying on teaching, nursing, retreat work, and various apostolates, including missionary work. Among the missionaries, however, no place is given this reviewer's religious family, the Sisters of St. Joseph, who conduct institutions in fields like Japan and the Solomon Islands.

Also in this index are grouped congregations according to the amount of mental prayer each carries on daily. The contemplatives appear with poor records—no mental prayer, but three to seven hours of vocal prayer. The upshot is that one wonders why all that the great Pius XII did for the States of Perfection is disregarded. Pius XII gave the Church, including the Religious, a new understanding of the liturgy. Here nuns evidently reciting the Divine Office are rated as being exponents of vocal and not mental prayer. Pius XII denounced racism, and a note tucked away in the Preface invites colored girls to apply at one of two addresses given there for names of congregations which will admit them.

Reorientating the book along lines that Pius XII judged important would also mean supplementing the information now presented on each religious group under the headings History, Purpose, Qualifications, and Habit. For example, the Prayer Program should be reported on, especially as to the amount it includes of the Church's own prayer, the Divine Office. The foreign mission labors should appear. The character of the Juniorate program, the In-Service training—spiritual, intellectual, and professional—and the Tertianship exercises should be on record.

George N. Shuster, at the Rosary College symposium on the Catholic contribution to American intellectual life last June, deplored that a large number of morally and intellectually gifted religious women are held in "the unending, burdensome process of elementary education," and inquired: "Would it not be wise to discern where excellence lies (among religious communities) and channel the idealism of young women accordingly?" So if this book is for prospective members of religious institutes and their counselors, it would serve them more effectively if it presented the facts on these points and on other adaptions that the Church in her wisdom is encouraging.

And why not treat "race" among the details in all the paragraphs on Qualifications and not in one inconspicuous note? The St. Joseph Sisters, among many others, are working as if it is not too early to stand up and be counted as having assimilated in their ranks Catholic girls of the red, black, yellow, and any race who apply.

And last but not in the least—the religious dress. Maybe the Sisters would appear in a better light in regard to his point of adaptation if readers could consult not only the photographs in the book, but also the communities' responses to such a question of the editor as this: "Is the simplification of your habit completed or is it under study?"

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

Convention Motto: DEFENSE OF CHRISTIAN PRINCIPLES

AS I WRITE THESE LINES, we are in the midst of Passontide. The Church's liturgy for this season, particularly the Gospels of the daily Holy Masses, emphasizes the bitter opposition suffered by Jesus Christ in the closing weeks and months of His public life—an opposition that culminated in His agonizing death on the cross.

Our Lord's rejection by His own people, according to His promise, was a repudiation that was to pass on to His Church. The contest between the Kingdom of Light and the Kingdom of Darkness did not terminate on Calvary. It was crystallized there. Each succeeding age would reflect that interminable antagonism in varying degrees and aspects; but always it would be present as the most basic phenomenon coloring human events. Better than anyone else the Church herself understands this. That is why she identifies herself as "the Church Militant."

Militancy is not optional with the Christian who would be true to his vocation. It is inescapable, especially in an age like ours when religious and moral principles are being attacked with unprecedented viciousness and fury. The attack on Christianity today emanates from two general sources: an atheistic tyranny which has grown to monstrous proportions in forty years, and an insidious materialism which has been sapping the spiritual vitality of our Western culture for a much longer time. To both Christianity is anathema.

Tremendous scientific successes in late years, which should prove advantageous to human well being, have only served to aggravate the world's problems and intensify men's fears. A new arrogance is asserting itself. There are those like the blasphemous Ben Hecht who brazenly proclaim: "The most amazing event to enter modern history has been generally snubbed by chroniclers. It is the petering out of Christianity." (*Esquire*, November 1958) Few will have the callous disrespect to make such an insulting assertion. Yet it is a reflection of the spirit of our times that such a statement would appear in a national magazine.

Pope John XXIII, in a few months he has ruled the Church, has given repeated evidence that he intends to continue the great crusade for peace and justice so ardently pursued by his illustrious predecessor in office. Even as did Pope Pius XII, he continues to proclaim those Christian principles of truth and justice on which alone we can hope to build a world order where peace will reign. He, again like Pope Pius XII, summons all Catholics to participate in the great work of Christian restoration. In his first Christmas message he stated his summons thus: "To take part in every defense of Christian principles, which are now and always the breastplate of true justice."

In filial respect to our Chief Shepherd, and with a view to help our members carry out the Pope's important directive, the Catholic Central Union has taken the above excerpt from Pope John's first Christmas

message as the motto for its 104th convention which will be held in San Francisco, July 31 to August 5. We submit this motto for the earnest and prayerful liberation of all our members.

The National Convention Preparation

THE CONVENTION COMMITTEE in San Francisco has been holding regular monthly meetings under the chairmanship of Edward Kirchen. Preparations for the two national conventions—the 104th of the Catholic Central Union and the 43rd of the National Catholic Women's Union—are progressing satisfactorily. The Whitcomb Hotel, headquarters for both conventions, has agreed to set aside three hundred rooms for visiting delegates and guests. The religious services will be divided between the Cathedral and St. Boniface church. For the convenience of the delegates the Convention Committee is planning to schedule all meetings for the Whitcomb Hotel.

The necessary funds to defray the costs of the convention are being raised by direct solicitation among the societies and individual members. As stated by John Loslofskus, secretary of the German Catholic Federation of California, those responsible for the convention are intent on showing "our visitors from back east that California still does things in a great way."

The Secretary makes no idle boast. Previous conventions held in San Francisco in 1939 and 1949 were outstanding successes. The hospitality of our California friends is a well established tradition in Central Verein circles.

National Convention Tour

FOR THE PAST SEVERAL MONTHS a special committee under the chairmanship of Mr. Albert J. Sattler of New York City has been preparing the itinerary for a tour to be held in conjunction with our national convention in San Francisco, July 31 to August 5. Although the plans are still in the formative stage, present indications suggest the beginning of the tour in New York City on July 26. Travel will be by rail. The tour will proceed directly to San Francisco by way of Chicago, Denver, and Salt Lake City, with arrival in San Francisco in late afternoon on July 28. The tentative plans call for departure from San Francisco in late afternoon of August 5. Points visited on the return will include Portland, Belton, (Mont.), Gardiner (Mont.), Mammoth Hot Springs, Old Faithful, Cody (Wyoming), Billings (Mont.), Chicago and New York. Arrival at New York, according to this tentative schedule, would be early on Sunday, August 16.

In submitting this tentative itinerary, Mr. Sattler informed the Central Bureau that there is also provision for a plane charter party which will leave New York and probably make stops at St. Louis and Chicago, arriving in San Francisco July 31, and leaving there on August 5. Details of this proposed trip are also incomplete. We hope to have complete and definite information for publication in the next issue of *SJR*.

Convention Calendar

THE ONE-HUNDRED-FOURTH CONVENTION of the Catholic Central Union and the Forty-Third Convention of the National Catholic Women's Union: San Francisco, July 31 to August 5. Convention headquarters: Whitcomb Hotel.

Connecticut Branches of the CCU of A and the Youth Section: New Britain, June 6 and 7.

New York Branches of the CCU of A, the NCWU and the Youth Section: Auburn, September 25 to 27.

Tribute to Archbishop Muench

THE MOST REVEREND ALOISIUS J. MUENCH, Archbishop, Bishop of Fargo and Apostolic Nuncio to Germany, who recently celebrated his seventieth birthday, received recognition in the February 24 issue of *The Bulletin*, weekly publication of the Bonn Government which is circulated in the United States, under the caption "A Friend of the Germans." *The Bulletin* paid tribute to Archbishop Muench for his work in Germany as follows:

"Soon after 1945, at a time when Germany was no longer a sovereign state and could maintain no diplomatic relations, Aloisius J. Muench, Bishop of Fargo, North Dakota, became Apostolic Visitator for Germany. Thus, the man who today is the dean of the Diplomatic Corps in Bonn, did not come to Germany as a career diplomat but for work of a pastoral and religious nature. During the two years following his arrival 10,000 CARE parcels were brought in on his initiative alone; this was a great deal more important at that time than diplomatic routine.

"Dr. Muench, who on February 18, 1959, celebrated his 70th birthday, was born in Milwaukee, Wisconsin. The oldest of eight children, he sold newspapers during his boyhood, as has many another famous American. In 1913 he was ordained priest. In 1919 he went to Europe for the first time and studied at Fribourg University in Switzerland, where two years later he received his degree as Doctor of Social Science *summa cum laude*. He subsequently visited almost all European countries, spending much time in Germany.

"After returning to the United States, Dr. Muench became a professor of dogmatic theology and social science at St. Francis Theological Seminary, and for a time was the institution's rector. In 1935, Pope Pius XI appointed him Bishop of Fargo from whence in 1946 Pope Pius XII sent him to Germany as Apostolic Visitator. In 1949 he was given the title of Archbishop *ad personam*.

"After the establishment of the Federal Republic, it was practically a matter of course that Dr. Muench would become the diplomatic representative of the Holy See. In March, 1951, he was appointed Apostolic Nuncio, and was the first diplomat to present his credentials to President Heuss in Villa Hammerschmidt."

Auburn, New York Branch Re-activated

ALTHOUGH THE HOLY NAME SOCIETY of St. Alphonsus Parish in Auburn, N. Y., has been affiliated with our New York State Branch and the Catholic Central Union for a number of years, there had been no participation in the programs of either the State Branch or the national organization for quite some time. An incident of recent occurrence, however, promises to bring about a change for the better in Auburn. Members of the alert Syracuse Branch have been instrumental in reviving the interest of their neighboring affiliate, twenty-five miles away. Mr. Richard Hemmerlein of the Syracuse Branch, in reporting the re-activation of the Auburn affiliate, wrote to the Central Bureau as follows:

"Up to this time few in Auburn even knew of us. Now, with the grand cooperation of Father Francis Waterstraat, the new pastor, we in Syracuse are planning a joint project—an Auburn-Syracuse State Branch convention, to be held at Auburn from September 25 to 27. A week ago last Sunday (Feb. 15), when about twenty of us Syracusians went over to St. Alphonsus School to begin active planning, we were greeted by more than one-hundred parishioners who had been invited by Father Waterstraat for this purpose. In a short time, enthusiasm ran high. For all of us this was an inspiration. To me, as temporary chairman of this convention, it was a glorious sight, a great blessing.

"In connection with the above, Bishop Kearney has given us his blessing and his promise to be present. We believe, furthermore, that our Bishop, the Most Reverend Walter Foery, will also be on hand."

The action of the Syracuse Branch deserves commendation and imitation. It will be recalled that our esteemed Archbishop Muench, in his message to last year's 103rd Convention of the Catholic Central Union, suggested that our Branches mutually help each other for the upbuilding of our national organization. His Excellency demonstrated that such mutual assistance is in accord with our membership in the Mystical Body of Christ. The strong must support the weak. Let the shining example of our Syracuse affiliate inspire others to similar action.

California Federation Has New Commissary

IT WAS ANNOUNCED at the 59th Annual Convention of the German Catholic Federation of California, held last August in Oakland, that the Reverend Luke Powelson, O.F.M., would no longer be able to serve the organization as Commissary (spiritual director) because of his transfer to Santa Barbara. Succeeding Father Luke was the Reverend Donald Gander, O.F.M., a native son of San Francisco, who is well-acquainted with the ideals and history of the Federation. Father Donald's familiarity with the California Branch and the

Central Verein was manifested in his first message to the organization which reads as follows:

"With the reappearance of the Federation *Bulletin* as your Commissary, wish to greet all you members of the German Catholic Federation of California and the National Catholic Women's Union, California Branch. This is a year of challenge for all of us because this summer we shall have the opportunity and privilege to be hosts to the national convention of the Catholic Central Verein. And, because we are relatively few in number here on the Pacific Coast, ours shall be the task to work all the harder to make this national convention an outstanding one in the history of the Central Verein.

"There is much groundwork to be done and your officers are tackling the job with determination and enthusiasm. However, the success of this national convention rests squarely on the shoulders of the individual members of each constituent society. Your officers need not only your moral support but also your active support. If they ask you to help in any way, help them loyally, cheerfully and with enthusiasm."

"Preparing for a convention is like climbing a mountain. A lot of energy and hard work is required to conquer the mountain; but Oh! the pleasure and satisfaction there are when one has reached the top and enjoys the matchless view. From now until summer we will struggle with problems and arrangements. But when the national convention shall be a matter of history, then there will be the satisfaction in the knowledge of a job well done through the combined efforts of the officers and members of all the societies."

Father Donald's message appeared in the February issue of the Federation's *Bulletin* which is published quarterly. Mr. Louis J. Schoenstein, secretary and manager of the *Bulletin*, explains in the introductory item of the February issue the reason for the temporary suspension of the *Bulletin*. The November, 1958, issue did not appear. As Mr. Schoenstein states, the students of the Sacramento High School, who had formerly done all the clerical work in preparing the *Bulletin* for publication, decided last year that they would no longer be able to continue. The problem was solved by a decision to have the quarterly prepared for publication by a local printer in San Francisco.

Connecticut Branch Report

M. EDWARD F. LEMKE, secretary of the Connecticut Branch, the oldest state unit in the Catholic Central Union, reports that the spring quarterly meeting in St. Boniface School hall, New Haven, on March 8, was quite outstanding. The twenty-one delegates present represented the following affiliated societies: Meriden, New Britain, New Haven, Willingford and Waterbury.

The societies in Hartford and Torrington did not have representation.

The meeting was called to order at 3:30 P.M. by President Robert C. Cuny. Prior to the meeting the delegates assembled in church for Benediction of the Most Blessed Sacrament. The Branch's correspondence included an acknowledgment from the family of the

Andreas Reiske, which expressed appreciation for sympathy card sent on the occasion of the latter's death. Mr. Reiske was a very faithful and active member of the organization, having served as treasurer forty-four years before he was forced to relinquish his position because of blindness which overtook him in 1931.

Mr. Frank Kalog, vice president of the Branch, announced that the 72nd annual convention would be sponsored by St. Peter's Society of New Britain, and would be held on June 6 and 7. Various details of the program were discussed at some length.

The meeting discussed the Catholic Central Union's recent drive to secure Social Action members. A special committee in the Connecticut Branch, comprising the presidents of affiliated societies and members of the Executive Board, has been appointed to promote this project. The New Haven affiliate reported it had secured a few applications.

Upon motion by Mr. Charles Wollschlager, the meeting voted a donation of \$10.00 to the annual appeal of the Catholic Central Union. Quite appropriate was the motion made by Mr. Thomas Mann, honorary president, that the delegates tender official acknowledgment to Secretary Lemke for his fidelity in sending reports to the Central Bureau. The editor of *Social Justice Review* concurs wholeheartedly with the action of the delegates at the New Haven meeting. Mr. Lemke is the most faithful secretary of any State Branch of the CCU.

Before the meeting adjourned, a hat collection was taken up. It netted \$7.05, which was designated for German missions through the Central Bureau.

Archbishop Muench's Lenten Pastoral

THE TITLE OF THE 1959 Lenten Pastoral of the Most Reverend Aloisius J. Muench, Archbishop-Bishop of Fargo and Apostolic Nuncio to Germany, is "Blessed The Catholic." In his introduction, the Archbishop reminds his readers that the blessings a Catholic possesses are innumerable. They are not man-made; they come from God. These blessings make the Catholic faith a privilege rarely evaluated at its full worth. The Pastoral is divided into five chapters, each of which is devoted to an analysis of one of the major blessings enjoyed by Catholics. These major blessings are listed as follows: "Riches in Truth," "Holy Mother Church," "The Papacy," "The Moral Law," and "The Apostolate for Peace."

In reminding the members of his Diocese in Fargo of their rich endowments as Catholics, Archbishop Muench relates these blessings in the context of the prevailing world crisis. Thus he discourses in his Lenten Pastoral on such subjects as modern dangers, Christian virtue, disarmament, and atomic war. The Pastoral calls for more than a cursory reading. It presents excellent material for discussion clubs. For this purpose the questions suggested on the last page of the Pastoral under the caption "Points for Discussion," will prove helpful.

The Central Bureau: Fifty Years of Achievement

(The following address was delivered by Joseph Matt to the 103rd Convention of the Catholic Central Union, Jefferson City, Mo., August 3, 1958.)

II

WITH THE ORGANIZATION of the C. V. considerably strengthened, the leaders carefully studied the possibilities of building upon the reconstructed foundations an amended program in conformity with the Bridgeport resolution. Changing to some extent the emphasis of bygone days, Msgr. George Heer of Dubuque and others recommended adult education as the logical and complementary continuation of former endeavors in the field of education. They had in mind in particular to provide means and opportunities for young men and women and priests to take up post-graduate studies in the social field, to organize study and lecture courses on a wide scale, etc.

The convention in Dubuque, in 1907, which gave evidence of the new spirit of the organization and was heartily encouraged and complimented by the Papal Delegate, Archbishop Falconio, appointed a committee, consisting of Nicholas Gonner, chairman, Msgr. Heer of Dubuque, Joseph Frey of New York, Rev. Joseph Och of Columbus, and Joseph Matt of St. Paul. This committee—Komitee für Heranbildung unseres Volkes für die Kathol. Bewegung zur Erneuerung der Gesellschaft (Committee for the education of our people for the Catholic Movement for the Restoration of Society)—immediately set to work and devoted much time and study to the task assigned to it, clarified difficulties and possibilities, mostly by an extensive correspondence among the members. At the same time, I published a long series of articles which incorporated not only Mr. Gonner's original *Volksverein* idea with the added recommendation to establish a permanent bureau, but also suggestions expressed in the committee correspondence and private letters. Most of the articles were reprinted in the German Catholic weeklies—at that time a very efficient and influential factor—and, under the title *Unsere Rückständigkeit*, became the first official publication of the Central Bureau. They formed the basis of the Committee deliberations and, subsequently, of the resolutions adopted by the convention in Cleveland on September 22, 1908.

But something of greatest importance had preceded the convention. Mr. F. P. Kenkel, editor of the Catholic daily *Amerika* in St. Louis, had been induced to join the Committee and in Cleveland participated for the first time in a Central Verein convention. It was he who, at the request of the Committee, addressed the convention to recommend the adoption of the Committee report proposing the establishment of the Bureau, and submitted an outline of its functions.

The report and the recommendations of the Committee, on the motion of Father Cyril Bayer, O.S.B., of Seneca, Kansas, were unanimously approved by the convention, and the Committee, including Mr. Kenkel, was reappointed with full power to act. With this decision

the Central Bureau came into being on September 22, 1908.

The Committee later called itself Committee for Social Propaganda and received a permanent status in the constitution. It was the Committee's intention to concentrate its work in the first year on providing the necessary funds to assure the permanence of the Bureau, and with that purpose in mind, to explain to the German Catholics in the country the necessity of the undertaking and the beneficial results that could be reasonably expected. The press letters published by the Committee every week and appeals in *Staatsverband* and society meetings had a most gratifying result, so that the Committee soon felt the time for a second step had come. The chairman, therefore, called a special meeting which took place in Chicago on February 11th and 12th, 1909. This meeting, also attended by members of the C. V. Executive Committee, decided: to establish the Central Bureau immediately, with, as the resolution read, "temporary" headquarters in St. Louis; furthermore, to take over *Centralblatt*, published at intervals by C. V. Secretary Rudolph Krueger in St. Louis, and publish it as a monthly magazine under the title *Centralblatt & Social Justice*.

But the most important decision of the meeting in Chicago was the appointment of Mr. F. P. Kenkel as Director of the Bureau. Msgr. Suren stated in the June issue of *Social Justice* (1958): "The selection of Doctor Kenkel and his acceptance of the C. V. offer must be regarded as an act of Divine Providence. A person better suited for the unique and exacting task of establishing the Central Bureau could not have been found anywhere." I heartily agree with Msgr. Suren.

When I became intimately acquainted with the Director of the Central Bureau, whom in the preceding years I had known only as a journalist, the scholarly editor of the daily *Amerika*, I discovered more and more a remarkable similarity between him and Joseph von Goerres, the greatest political writer and pre-eminent Catholic lay leader in the nineteenth century. I was therefore delighted to know that Mr. Kenkel shared my admiration for my ideal of a Catholic writer. When prominent Catholics in Germany thirty years ago proposed that a bust of Goerres be added to those of other great men in the German hall of fame, the Walhalla near Regensburg founded by King Louis I of Bavaria, the generous benefactor of the Catholic Church in the United States, Mr. Kenkel, in *Social Justice Review*, press letters, etc., urged German-American Catholics to participate in honoring one of the best of their kinsmen, and many willingly responded by sending their contributions.

As I have said, Joseph von Goerres and F. P. Kenkel had much in common. Both were endowed with a penetrating mind and a remarkable depth of thought and had acquired a vast store of knowledge. Both, even in their youth, were independent thinkers and of a rare strength of character. Both, scions of well-to-do families, had a deep aversion to what Ovid called "*auri sacra fames*," that accursed greed for money. Due to circumstances and personal experiences, both in their early manhood had followed wrong ideals. But after

they had found, by the grace of God, the way to Mother Church, both became staunch defenders of truth and justice and unselfishly spent themselves in doing good for their fellowmen, for Church and Society; unrelenting foes of false philosophies which have led countless men and a great part of what once had been "*die Christenheit*," the Christian commonwealth of nations, into pernicious errors and terrible catastrophes in national and international life; inspiring exponents of the eternal truths partly buried under the sand and ruins of human pride and errors; lay apostles and reliable guides through the mazes of shallow and deceptive theories of Liberalism, Materialism, Secularism and other fatal substitutes for Christian faith and practice.

Napoleon Bonaparte wrathfully spoke on Goerres' *Rheinischer Merkur* as "*die fünfte Grossmacht*"—"*cinquième puissance*"—the fifth great Power. Admirers of Catholics called the author of the famous books *Deutschland und die Revolution*, *Europa und die Revolution*, and particularly *Athanasius*, a marvelous defense of the Church against the machinations and oppression by the State, "*der Rheinische Seher*," the Rhenish Seer. If we were asked to propose a corresponding epithet for F. P. Kenkel, I would suggest "The Lay Apostle of Christian Social Thought in America." I am afraid no unforgettable friend would resent this eulogy, but let us remember him in terms of well-deserved praise on this anniversary which we very likely could not celebrate if he had not been one of us for forty-four years.

Those of us who knew F. P. Kenkel and his writings and listened to his clear and stimulating expositions and directives in committee meetings and on the platform will not hesitate to apply also to him the characterization of Goerres by one of his students at the Munich University, Abbot Daniel Bonifatius von Haneberg, O.S.B., later Bishop of Speyer, who in his funeral oration in 1848 said of the great man:

"When Goerres in his history lectures graphically described the supreme force coordinating the multitude of historic facts and events, we felt as if a powerful arm had taken us to a towering mountain-top overlooking the mountain ranges and river valleys below. And the past seemed to come to life before us. We visualized the roads and nations had traveled and the cultural epochs which had followed one another. And when he proceeded from the explanation of the all-embracing regulating unity, to examine the realities of history on the basis of the Christian philosophy of history and pointed out, even in what seemingly was accidental, the great divine designs, an overwhelming reverence for Providence seized his listeners. Although the sublimity of concepts and the profoundity of his reasoning at times made it difficult to some to follow him throughout, everyone who listened to Goerres with an open mind, was strengthened in his intentions to know and to do the will of God...."

Haneberg, in the passage just quoted, spoke mainly of Goerres the historian. F. P. Kenkel, too, not only possessed an astonishing wealth of historical knowledge but also, like Goerres, had the ability to analyze and coordinate historic facts and events. And, like his Rhenish prototype, he conceived history as the realization

on of God's designs of creation and redemption, of God reigning supreme over world and history who at the end will triumph over human errors and frailties and sins. That, of course, does not imply men as mere passive spectators, but includes the accomplishments of men of good will cooperating with Divine Providence. Man will never in this world fully comprehend the mystery of divine and human cooperation and much less the inscrutable designs of God which, because of man's free will, are frequently interfered with by human errors leading to tragedies. But, at the same time, those who believe in God will permit nothing to shake their conviction that God's supremacy will prevail over all earthly planning and blundering. As F. W. Weber expressed it in his beautiful *epos Freizehnlinden*: "Unsterblich ist das Gute und der Sieg muss Gottes bleiben"—What is good is immortal and God's must be the victory.

(To be continued)

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donation to the Central Bureau

Previously reported: \$2,660.82; CU of Ill. c/o Premo Maracani, Ill., \$13.22; N. N. Mo., \$5; N. N. Mo., \$1; Mrs. Joseph Fohle, Ill., \$5; Norbert F. Abend, N. Y., \$2; Angelo Di Nieri, N. Y., \$2; John W. Mattle, N. Y., \$2; Aloysius A. Klinger, N. Y., \$2; Bertram Hansen, N. Y., \$2; Thomas Braunmueller, N. Y., \$2; J. L. Siefen, Conn., \$2; Cath. Knights of St. George, Pa., \$5; Mrs. Vilda Wesley, Mo., \$5; Total to and including March 10, 1959, \$2,709.04.

Chaplains' Aid

Previously reported: \$165.85; St. Francis de Sales Gen. Soc., Mo., \$4.50; Total to and including March 10, 1959, \$170.35.

Tornado Relief

John Schneider, Texas, \$50.

Catholic Missions

Previously reported: \$3,331.21; E. L. Benedict, N. Y., \$5; Mrs. Margaret Metzger, Mo., \$20; Mrs. Mary I. Siefen, Conn., \$1; Charles P. Michels, Mo., \$50; CCV of A, New York Branch, \$2; Lydia M. Freymuth, Mo., \$4; N. N. Mo., \$25; Mrs. Margaret Henry, Mo., \$6; Mrs. C. Clever, Mo., \$10; H. Kohnen, Mo., \$2; St. Louis & St. Louis Co. Dist. League, \$11.50; Mrs. W. H. Siefen, Conn., \$2; Sacred Heart Mission Soc., Mo., \$10; Mrs. Joseph Kuglmaier, Pa., \$1; Mrs. John Henry Bach, Mo., \$2; Mrs. H. A. Hoeynck, Mo., \$1; Total to and including March 10, 1959, \$3,483.71.

St. Elizabeth Settlement

Previously reported: \$20,345.75; From Children Attending, \$1,093.27; United Fund, \$4,155; U. S. Milk Program, \$30.08; Contributions, \$12; Interest, Inc., \$37.50; Insurance refund, \$20.67; Total to and including March 10, 1959, \$25,694.27.

European Relief

Mrs. Ida Alexander, Pa., \$10; Mrs. Stella S. Walsh, Mo., \$1,000. Total—\$1,010.00.

Christmas Appeal

Previously reported, \$3,228.00; John B. Ahillen, Mo., \$5; F. W. Anders, N. Y., \$5; Mrs. A. R. Bachura, Kans., \$20; Mrs. Joseph J. Cavanaugh, Del., \$5; Cath. Knights of St. George, Pa., \$5; Catholic Knights of St. George, Br. 288, Pa., \$5; Catholic Knights of America Br. 1150, \$2.50; Cath. Knights of St. George Br. 64, Pa., \$5; CCV of A, New York Local Br., \$25; CWU of Poughkeepsie, N. Y., \$5; White House-Laymens Retreat League, Rev. L. Chiuminato, S.J., Mo., \$50; Christian Mothers Soc., Texas, \$5; Joseph A. Dockendorff, Ill., \$100; Richard Duffy, N. Y., \$2; Mrs. Agnes Fandl, N. Y., \$2; Most Rev. G. P. Flavin, S.T.D., Mo., \$25; German St. Ann's Society, St. Peter's Church, Conn., \$10; Rev. Joseph T. Greenfelder, N. Y., \$5; Henry Hansen, Ky., \$10; Holy Family Rosary Soc., Holy Family Church, N. Y., \$5; Holy Name Soc. of St. Joseph R. C. Church, Pa., \$10; Andrew F. Hustedde, Mo., \$10; G. H. Kenkel, Ark., \$2.50; Mrs. J. A. Kistner, Pa., \$1; Chas. J. Leibrecht, Mo., \$1; B. N. Lies, M.D., Kans., \$25; C. Joseph Lonsdorf, Pa., \$5; Mrs. E. Maron, N. Y., \$50; Wm. Mohr, Kans., \$25; Mothers Society of Windthorst, Tex., \$10; Rt. Rev. James R. Murray, Mo., \$10; N. N. Conn., \$5; Rev. Michael P. O'Sullivan, Cal., \$5; Precious Blood Circle No. 718, Ill., \$10; Rosary Society of St. Lawrence Church, N. Y., \$10; St. Boniface Branch CWU, Pa., \$25; St. Engelbert Parish Ladies, Mo., \$21; St. Gerard Maternity Guild, N. Y., \$50; St. Joseph's Men's Sodality, Ill., \$10; St. Mary's Br. No. 192, CWU, Ill., \$2; St. Michael Sick Ben. Soc., N. J., \$25; St. Peter's Ben. Soc., Mo., \$5; Albert J. Sattler, Jr., Ind., \$10; John Schneider, Tex., \$70; Mrs. F. A. Schrameyer, Pa., \$1; Rev. Matthew Schumacher, C.S.C., Ind., \$5; Mr. and Mrs. C. J. Seliga, Mo., \$25; John Stadler, N. Y., \$30; John A. Suellentrop, Kans., \$15; Mrs. Cathryn T. Suellentrop, Kans., \$25; Mrs. Adolph Ulrich, Tex., \$1; Mrs. Noxon Toomey, Ill., \$10; Troy Branch, NCWU, N. Y., \$10; Joseph J. Willmering, Mo., \$5; Redemptorist Fathers, St. Joseph's Church, N. Y., \$50; Total to and including March 10, 1959, \$4,074.00.

NECROLOGY

Alex Haag, Sr.

ALEX HAAG, SR., a member of St. Benedict's Parish, Chicago, and a leader in the Catholic Union of Illinois for many years, died on February 23.

Mr. Haag emigrated to America from Selmen, German Russia, with his wife and son Peter in 1913. After residing on a farm in Minnesota for five years, he moved to Chicago and became a member of St. Alphonsus Parish. Through membership in parish societies he became acquainted with the Central Verein and its State Branches in Minnesota and Illinois.

We are informed that Mr. Haag was instrumental in starting several societies in St. Alphonsus Parish. All these societies in due course affiliated with the Catholic Union of Illinois and the Central Verein. In the days when Chicago boasted a strong District League, Alex Haag was most active. He served the League as secretary and president. As might be expected, he was a regular attendant at the conventions of the Catholic Union of Illinois and also was present at a number of the annual meetings of the Central Verein.

About the year 1929, Mr. Haag organized the St. Clement Benevolent Society in St. Alphonsus Parish. This new society was established especially for the

benefit of recent immigrants from German Russia. After many years of residence in St. Alphonsus Parish, Mr. Haag moved to St. Benedict's where he joined the Holy Name Society. He continued his active support of the Catholic cause through this organization. The large number of Holy Name Society members who paid their tribute of respect to him at the time of his death attested their esteem for their late member. (R.I.P.)

Drive for Social Action Members Takes Shape

IN FEBRUARY, MR. RICHARD HEMMERLEIN of Syracuse, N. Y., chairman of the CCU Committee on Social Action Membership, reported as follows:

"Our Social Action Membership drive ought to be well under way by now; that is, if the State Branches are working as we hope they are. I have sent administration instructions, leaflets and application forms to the president and secretary of every State Branch, and have simplified their orders for printed materials in quantity and the report of the appointee to the State Branch Committee, by enclosing self-addressed post cards. I am still awaiting the return of most of the literature. My letters pointed out the great importance of this new venture and called for full cooperation."

Two State Branches, New York and Missouri, have accounted for most of the Social Action Members secured since the last national convention. Because of his residence in Syracuse, Mr. Hemmerlein is naturally best acquainted with efforts being made in his own State Branch. Hence he writes:

"New York State Branch, under the chairmanship of Mr. Wm. Wittmann of Rochester, is moving ahead in the campaign. In Syracuse we have set up a system

through which, first of all, we mail a formal invitation along with our leaflet and application form, to a group of about twenty men selected because we believe them to be good prospects—good in every sense of the word. Then, after about two weeks, we follow up with personal solicitation by a committee of two or three, who call on the prospect to explain our program, etc. When this list is exhausted, we begin with another twenty and so on."

The letter of invitation to which Mr. Hemmerlein refers is a carefully written document bearing the signatures of the president and spiritual director of the local Branch. It informs the person solicited that he has been "selected from among the Catholic laymen of this area as a most acceptable candidate for membership." It assures him that he will find in his membership in the CCU much personal satisfaction and genuine joy. This letter of invitation is available upon request. Those interested are advised to write to Mr. Richard F. Hemmerlein, 1027 Wadsworth St., Syracuse 8, N. Y.

At the present time the grand total of Social Action members in the CCU of A is forty-eight. The annual dues for each membership is \$10.00. The benefits include a subscription to *Social Justice Review* and the receiving of all literature published by the Central Bureau including the Proceedings of our annual conventions, leaflets and pamphlets.

During the month of February Central Bureau shipments were made to 118 addresses in the home and foreign missions. The aggregate weight of the 113 parcels and 37 cartons was 677 pounds. Expenditures for postage on these items amounted to \$213.57. Articles sent to the missions included bandages, pads, sample medicines, clothing, religious articles, books, magazines and religious printed matter.

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